The First EPISTLE OF CLEMENT

(The Apostle *Paul's* fellow-labourer in the Gospel)

TO THE

CORINTHIANS.

Being an effectuall Suasory to Peace, and Brotherly Condescention, after an unhappy Schism and Separation in that CHURCH.

From whence the understanding Reader may receive satisfaction concerning the Businesse of CHURCH-GOVERNMENT, as it stood in the Time of the Apostles, and after.

The Ancientest Writing the CHURCH hath, and the only extant to that purpose, next to the divinely inspired SCRIPTURES.

And being made good use of, may prove a Remedy against the Breaches and sad Divisions of these distracted Churches and Times.

PHILIP. 4. 3

And I entreat thee also, true yoke-fellow, help those women *which laboured with me in the Gospel; with* CLEMENT *also, and with other my fellow-labourers, whose names are in the Book of Life.*

Κολληθῶμεν τοῖς μετ' εὐσεβείας εἰρηνευουσιν, καὶ μὴ τοῖς μεθ' ὑποκρίσεως βουλομένοις εἰρήνην, *i. e.* Let us stick close to them, &c. *Clemens* page 8

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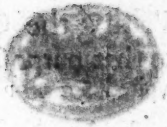

PREFACE.

THe divers diſputes about *Church-Government* have been, as moſt men (thereafter as their ſeverall affections lead them,) ſeem to confeſs, if not the Cauſe, yet a great part of the *Happineſs* aſwell as the *Calamities* of theſe Times. The earneſt conteſting thereabout, ſome ſtill maintaining *Epiſcopacie* with its old rites and priviledges, others crying it down to advance *Presbytery* in the room thereof, hath of late years brought forth ſeverall Books, and *Treatiſes* in this Kingdome, written, it muſt be confeſs'd, very elaborately; yet the altercation on both ſides, as is obſerved by one [a], who if any other, is moſt able to judge between them, hath been for the moſt part *inſcitiùs & ferociùs multò, quàm doctiùs aut cordatiùs*. Seldom indeed better: For, how indeed could we expect, (as he ſaies,) that it ſhould happen out otherwiſe, when as men, being more paſſionately enamored with their own *Concluſions*, (it matters not how well inferr'd,) then acquainted with the truth of the *Premiſſes*, and ſtudiouſly carefull of the underſtanding thereof, did raſhly ſet down, and, without all diligent examination had thereof beforehand, make uſe of any thing they ſuddenly apprehended for their turn, as a ſufficient ground for them to go to work upon? The earneſt plea on both ſides we ſaw was *Antiquity*; and that, how it ſhould be underſtood,

[a] *Clariſs. Seldenus Præfat. ad Eutychii Orig. Alexandr. Eccleſiæ Arabicè editos.*

was reſolved on aforehand by them, that had undertaken the quarrel on either part. And thus while neither faction was determined to let go, or part with, what they had once conceived was for the upholding of their own ſide, not *Scripture* onely it ſelf, that might any way ſeem to admit of a diffring interpretation in this caſe, became violently to be wreſted, but certain paſſages alſo in very antient *Church-writers*. Among all whom, the fate of *Clement* heer, and the uſage he hath had on both hands is moſt remarkable; as having been much like that of the *Infant* between the two weemen before *Salomon's* Tribunall. The undertakers for both ſides, have laid hands on him, and with a great deal of confidence claim him for theirs. Hear the eloquent BP. *Hall*, urging *Clement* for b *proof of the right of Epiſcopacie* in his ſenſe, and he will tell you, that *his teſtimony is ſo clear for it, that he doth well foreſee, that the* adverſaries *thereof will be not a little pinched with it, and deſirous to give themſelves eaſe. And which way,* ſaies he, *can they doe it?* The moſt learned c *Salmaſius* on the other party peremptorily maintains, CLEMENTIS *tempore nec* Romanam, *nec* Corinthiorum *Eccleſiam, aliter gubernatam eſſe, quàm per* Presbyteros, *qui etiam* Epiſcopi *dicebantur, ut patet ex ejus Epiſtolâ.* And again more fully: d *Non aliam formam procurandæ Eccleſiæ ſub* Clemente *neq;* Romæ, *neq; in aliis locis, quàm quâ per plures* Epiſcopos *ſive* Presbyteros *ſingulæ Eccleſiæ ex inſtituto Apoſtolorum regebantur, ipſe ille* Clemens *teſtatur in Epiſt. ad* Corinthios. *Ex eâ quippe tota ſi legatur, omni luce clarius emicabit,* Corinthiorum *Eccleſiam, ad quam ſcribit, &* Romanam, *cujus nomine ad eam ſcribitur, per plures* Presbyteros, *qui &* Epiſcopi *etiam eſſent, ex Apoſtolico inſtituto etiam tum ſolit. as gubernari.* The ſumme of all which comes to thus much "in effect: It appeares, ſaith he, as cleare as that it is day-

1 Kin. 3. 22.

b *Epiſc. by Divine Right, part* 2. § 10. p. 59. 62.

c *Qui eſt* Walo Meſſalin. *de Epiſc. & Preſbyt. cap.* 4. p. 231

d *Ibid.* p. 209. *&c.*

"day-light, when the Sun ſhineth at noon, by reading "this whole Epiſtle over, that in *Clement's* time (he continued beyond the firſt [e] *Century*, or 100. yeares after "Chriſt,) neither the Church of *Rome*, *Corinth*, or any "other Church whereſoever, was any otherwiſe govern-"ed, then by many *Biſhops*, who were alſo called *Presby-"ters*, according to Apoſtolicall inſtitution; and this, "ſaies he, *Clement* himſelf witneſſeth in his Epiſt. to the *Corinthians*. You ſee with how equall confidence, yet with what oppoſite reſolutions, (for nothing can be thought more oppoſite in this buſineſs,) theſe two men take upon them to underſtand and interpret *Clement*, and to perſwade others thereunto. I name onely them two, becauſe they are men of more then ordinary place and quality: both of the reformed Religion, which they have both defended and adorned with their excellent and learned lucubrations; and for which they are famous both at home and abroad; both very zelous, as they profeſs, of the public peace of Gods Church; and of extraordinary credit among ſuch as are their *ſequaces*, and abettors herein of either ſide. And yet their fame and eminency in learning is not greater, then their conteſtation is hot and high; though not perſonally one againſt another, yet about the buſineſs it ſelf that is controverted. Now becaus *Salomon* is not heer, nor any other of equall wiſdom; and ſeeing that *Clement is of age*, able to aſſert himſelf, and declare his own mind and meaning, *let him* therefore, what the *Infant* could not do in *Salomon's* preſence, *ſpeak for himſelf*, and tell us whether ſide he owneth. Which when the attent and intelligent Reader ſhall have heard him do, I will be bold to aſſure him, that his witneſſe alone, (which is not uſuall in other deciſions,) ſhall deſerve to be taken for a finall Judgement; as being more

[e] *Vide Annot. 2.*

to be accepted of, then thoſe many-many teſtimonies (ſhal I ſay books too of that Subject?) on both ſides ſince St *Pauls* time, which we hear daily urged with a great deal more heat, and want of charity, then deſire of knowing the truth, or admitting the practice of what is befitting, after it is once made known. *Ferom* I beleeve thought ſo of him; who in his time taking notice of the factiouſneſs and diſobedience of ſome, and of the ambitious humours again of others, who had rather *præeſſe, quàm prodeſſe*, command Gods peeple then benefit them; as a remedy, to allay and ſettle theſe diſtempers, he tranſlated this Epiſtle into *Latin*: So that it is not a difficult thing to conjecture, whence he had that opinion of his concerning the *Hierarchicall Order*, for which both formerly, and at this day he is ſo much exagitated. But it is to be feared that that Tranſlation is quite loſt: and *Clement* indeed himſelf hath for theſe many ages lain in obſcurity, at leaſt he hath been unknown to us of the *Weſtern* world, as it were *fons ſignatus*, a fountain ſealed up, or a treaſure hitherto kept from the public view; till of late yeers Mr *Yong*, a man born for the good and promotion of better literature in this Kingdome, in a happy hour brought it into the day-light again, and to ſee the Sun. And as yet it is no better then *ſignatus liber* to all ſuch as are unacquainted with the learned languages; whom notwithſtanding it as much concerneth to know the contents thereof, as any others whatſoever: they deſerving to have ſatisfaction given them in this buſineſs, aſwell as the more knowing; eſpecially it being intended for public benefit, both by the Author, as we dare boldly ſay; and therefore publikly * read in Churches by the antients for the ſame cauſe; and not long ſince publiſhed in print aſwell by the *advice* and *command of his Majeſtie*,

* *Euſeb. l. 3. ca. 12. Hieron. ex eo. Epiphan. contra Ebionitas.*

f *Conſilio & imperio tuo è latebris in lucem — Neq; enim æquum eſt, ut diutiùs unius Bibliothecæ angustiis licet Regiæ, claudatur, quod Chriſtiano Orbi prodeſſe poteſt. Nec inexhauſta tua liberalitas & boni publici ſtudium, quo flagras, unquam hoc ſinet.* Mr Yong DD to the King.

as the induſtrious pains of the learned *Editioner*, with no other aime or purpoſe in the world. And for this very ſame cauſe have I made him capable of being generally read, and underſtood among us; with ſome intentions alſo of doing him right, in regard of ſome miſallegations, and wrong quotations taken out of him, yet pretended to be his ſenſe and meaning. And this piece of juſtice I could not have don *Clement* ſo wel any other way, as by committing him to the judgement of the publique, that is, of all men that underſtand *Engliſh*, and know their letters. For they that think I might have don it as wel by writing of a juſt Apology for him, or a Treatiſe concerning the Subject, about which he is ſo diverſly cited, are much deceived, and know me not ſo well. For I finding a diſproportion in the faculties of my mind, (which I remember is the complaint of one upon a like undertaking, yet had leaſt reaſon for it of any man alive in his time,) nothing of mine own invention being able to paſs the cenſure of mine own judgement, much leſs, I preſume, the judgement of any others, I made choice rather to interpret and illuſtrate another mans labors, then to venture any thing of mine own penning to public examination. To make any Apology for *Clement*'s ſtile, or manner of writing, (for I conceive ſome wil not think it fine enough) were to do the good *Saint* wrong: It is ſufficient that I onely tell ſuch, that it is *Apoſtolicall*, or neereſt thereunto; and for himſelf, [g] he I am ſure is in *Heaven*, and above all their Cenſure. Neither do I my ſelf too ſummiſſively crave pardon for this my *Interpretation*, (if perchance I have miſtaken any thing *humanitus*;) or for thoſe few *Annotations* upon him. If any imagin I wrote them out of a kind of good will not to do nothing in this ſcribling age, let them enjoy their thoughts. Yet was it

Sir H.S.

g Phil. 4. 3.

not

not to venditate any learning, or abilities: for how can they be expected from any one of no more meanes, then I have to attain thereunto, or from such an employment as I am in; living as I do ἐν Σκυθικῇ ἐρημίᾳ, in respect of encouragement to good studies; *in loco*, as he saies, *tam à libris, quàm à literis vasto*. And therefore whatsoever hath escaped me, (as much no doubt may,) whereby I might have added any farther light unto *Clement*; if I have not met with all occasions of vindicating him from *Misprisions*, as they say, and a wrong understanding of what he intends; the favourable and wel-meaning Reader wil impute it rather to my want of fit means and opportunities, then of good will, and industry. However, I have collected out of some late very learned *Writers*, and those too of both *Parties*, (either among mine own poor store, or for the use of which I am beholding to the courtesy of friends,) for the satisfaction of them, whose little or no acquaintance with the learned Edition of *Clement* in *Greec*, may make them doubt, whether it be his genuine and true Work, these Acknowledgements thereof, which follow.

The most learned and courteous Mr Patrik Yong, *(who first found out and published this Epistle in* Gr. *with his own* Latin *Translation, and* Notes *thereon,) in his* Dedic. *to the* KING.

CLEMENTIS Romani, Apostolorum ætati supparis, *Pauli* discipuli, verè genuinum hoc scriptum καὶ ἀναμφισβήτητον, tot retrò seculis desideratum, & votis ab omnibus, qui sacram Antiquitatem venerantur, flagrantissimis expetitum. &c. Thesaurus incomparabilis --- Divina & planè Apostolica Epistola. ---

B^p Hall, *Episcop. by Divine Right*, Part. II.
§ 10. *pag.* 60.

I shall urge a testimony from that worthy and Apostolike Author, which was never yet soyled, so much as with any pen, either in citation, or much less in contradiction: of venerable and *unquestionable authority*; It is of that noble and holy Epistle of *Clement*'s, which he wrote to the *Corinthians*, upon occasion of those quarrels, which were, it seemes, on foot in St *Paul*'s time, &c.

Walo Messalinus, that is, *Claudius Salmasius*, Dissert. *de Episcopis & Presbyt.* cap. 4. pag. 231.

Clementis ad *Corinthios* Epistola sola ex operibus ejus vera, & germana, censeri debet.

Andreas Rivetus Critici sacri lib. 1. cap. 8. *ultima edit.* 1641.

In eâ (*speaking of this Epistle*) reperiuntur quæ à nonnullis veteribus citantur, ut in suis *Notis*, ex collatione, ostendit *eruditissimus editor*, qui veram & genuinam esse *Clementis* Epistolam existimat, non obstante fabulâ de *Phœnice*, quam ad illustrationem doctrinæ de *Resurrectione* adducit: Quod posteà fecerunt alii plures ex veteribus. Argumenta *Viri doctissimi* expendere poterit Lector eruditus. Epistola tota alioqui satis refert simplicitatem primævam, & quæ in eâ leguntur, ad argumentum, quod in eâ tractatur, satis sunt accommodata.

Dan. Heinsius Exercit. sacrar. li. 1. ca. 5. ad *Matth.* 7.

Clementis ad *Corinthios* prior Epistola, quam stylo scriptam Apostolico, aut qui ad eum proximè accedit, *Patricio Junio*, summæ eruditionis viro, debemus.

Lamp.

Lamp. Alardus Epiphyllid. Philolog. lib. 1. cap. 1. Genuina Epistola *Clementis*, quæ ad *Corinthios* scripta, extat.

Jacobus Usserius Archiep. Armach. Hiberniæ Primas, Dissert. de *Clementis* & *Ignatii* scriptis, *cap.* VI. *pa.* 36.

* *Eccl. Hist. lib.* III. κεφ. λζ. λη. Ab * *Eusebio* didicimus nos *Clementinorum* nihil ab antiquioribus pro genuino fuisse agnitum, præter unicam, *Romanæ Ecclesiæ* nomine ad *Corinthios* scriptam, Epistolam.

Mr *John Gregory* in his Observat. upon passages of Scripture, *Præfat. ad Lect.* pag. 16.

I think every man ought to have a very reverend and singular opinion of that Epistle of *Clemens Romanus* to the *Corinthians*, &c.

The Testimonies of the Antients, whether Gr. *or* Latin, *who have either highly commended this Epistle, or transcribed passages out of it into their own writings, collected by* Mr Yong, *may be found by the more diligent and learned Reader before his Gr. edition of it: and by others heer, as occasion is offered in the following*

ANNOTATIONS.

CLEMENT'S

CLEMENT'S

First Epistle to the

CORINTHIANS.

Translated out of the Originall Greek.

THE Church of God which sojourneth at *Rome* [1] to the Church of God residing in *Corinth*, called *and* sanctified by the will of God through our Lord Jesus Christ. Grace and Peace be multiplyed unto you from Almighty God through Jesus Christ, upon every one of you in particular, and among you all towards one another. I.

We are afraid, Beloved Brethren, lest by reason of the [2] calamities and sad accidents, which have happened unto us, we have been too remiss in taking your requests into consideration; as also that abominable [3] and ungodly sedition, *kindled among you*, so strange and unheard of among the elect of God; Which a few arrogant and bold persons have blown to so great a heat of distemper, that your venerable and glorious name, which hath deservedly been beloved of all men, is thereby mightily evil spoken of. II. III.

For who hath ever sojourned among you, [4] that hath not approved IV.

1 Cor.1.5.7. proved of your entire and constant faith? That hath not wondred at your sober and moderate Piety in Christ? That hath
2 Cor.9.2.13. not highly praised the magnificent and free manner of your entertainment? That hath not pronounced as blessed your perfect and certain knowledge? For ye did all things without respect to the person of any man, and ye walked in the Laws of God,
V. being obedient to them that were [5] *Governours* over you. Ye also yeelded due honour to the elder sort which were among you; and ordered your young men to think of those things, which were modest and comly. Ye exhorted your weemen to
VI. perform all things with an unblamable, [6] holy, and pure con-
Tit.2.5. science, loving their own husbands according to their duty; and ye taught them, that remaining under the rule of their obedience, they should with all staiednesse and temperance do the work of their own hous at home. Moreover the conversation of
1 Pet.5.5. you all hath been in humbleness of mind, being in nothing given to vain glorying; subject unto others, more then subjecting
Act.20.35. others to your selves; rather giving, then receiving; contented
1 Tim.6.8. with what God hath provided *as needfull* for you, and giving di-
Ebr.13.5. ligent attendance to his words, you have received them into your most inward affections; having alwaies the suffrings of *Christ* before your eyes. By this meanes ye enjoyed a full and plentifull peace, with an unsatiable desire of doing good; and the Holy Spirit was poured forth upon you all in an abundant manner; and being filled with holy *resolution* and *counsel*, in a right earnest readiness of mind, ye have with a devout confidence stretched forth your hands to Almighty God, humbly beseeching him to be mercifull unto you for those sins, which unwillingly ye have committed. Your earnest endevour was both
* 1 Pet.2. 17. night and day for the whole * Brotherhood, that through *his* mercy, and a *good* conscience, the number of his Elect might be saved. Ye were sincere, and without offence, forgetting injuries done one to another. All sedition, and schism, was abominable unto you. Ye sorrowed for the *slips* and offences of your neighbours; judging their failings to be your own. Ye repented not of any good deeds; but were forward to every good work. Your conversation being adorned with all vertue, and reverence, ye performed all things in the feare of God;

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having the Commandments and Ordinances of the Lord written upon the *Tables of your heart.* Prov.7.3. 2 Cor.3.3.

Ye enjoyed all glory and enlargement: *But now* is fulfilled that which is written: *The beloved 7 one hath eaten, and drunken, and hath been enlarged, and waxed fat, and hath kicked.* Hence hath *proceeded* envy, and contention, and sedition; persecution and trouble; war and captivity. By this meanes the base, and ignoble, have risen up against the noble, and honourable; the foolish against the wise; the young men against the antients. By this meanes justice and peace have forsaken you, in that every man hath departed from the fear of God, the eyes of your faith in him being darkned; neither have ye walked in the right wayes of his Ordinances, or ordered your conversation according as becometh the profession of Christ: but every one hath gon after his own il-affected desires, giving entertainment to a wicked and ungodly emulation, whereby death it self entred into the world. For thus it is written: *And it came to passe after* some *dayes, that* Cain *offered of the fruits of the earth a sacrifice unto God. And* Abel, *he also brought of the firstlings of his sheep, and of the fat of them; and God had respect unto* Abel, *and to his offrings: But unto* Cain, *and to his sacrifices, he had no respect. And* Cain *was very much troubled in mind, and his countenance fell. And God said unto* Cain, *Why art thou so troubled? and why is thy countenance fallen? If thou offer aright, 8 and dost not devide aright, hast thou not sinned? Be still. Unto thee shall his recourse be; and thou shalt rule over him. And* Cain *said unto* Abel *his brother, 8 Let us go along into the field: and it came to pass, that as they were in the field,* Cain *rose up against* Abel *his brother, and slew him.* Gen.4.3. VII. VIII.

See, *my* Brethren, contention and envy brought to pass the murther of a Brother by a brothers hand. By reason of strife and envie our father *Jacob* fled away from the face of his brother *Esau.* Strife and * *Envie* made *Joseph* to be persecuted as far *almost* as to death, and to become even a bondman. Strife forced *Moyses* to fly from the face of *Pharaö* King of *Egypt,* when as he heard one of his countrymen *saying unto him; Who hath placed thee a Judge and a Ruler over us? Wilt thou slay me, as thou lately slewest the* Egyptian? Through strife *Aaron* and *Miriam had their habitation* out of the Camp. Strife and emulation thrust Gen.27.43. * Act.7.9. Exod.2.14.15. Num.12.15. IX.

Num.16.3.33. down *Dathan* and *Abirom* alive to Hell, in that they rose up seditiously against *Moyses*, the Servant of God. Through strife
1 Sam. 17. 32. 33. 18.9. and emulation *David* sustained not onely the envie of forreigners, but was also persecuted by *Saul* K. of *Israël*. But to have done with examples of the Antients, let us come unto those Champions who have been of neerest times unto our selvs; let us, I say, consider the generous and worthy examples of our own Age. Through emulation, and envy, the faithfull and most just pillars of the Church were persecuted even unto a *most* grievous death. Let us place before our eyes our Holy Apostles. *Peter*, by reason of ungodly envie, underwent not one, or two, but was *distressed* with many labors, and difficulties; and at
X. length giving up his witness by suffring, he passed [10] unto the due appointed place of Glory. By reason of *envy* and emulation,
2 Cor. 6.5. 11.23.25. *Paul*, having seven times endured bonds; having been whipped, and stoned; obtained the reward of his suffring; *And* being a Preacher both in the *East* and *West*, he received the honorable report of his faith; having taught righteousness to the whole
XI. world, and made his way to the utmost bounds of the [11] *West*. And so, giving a testimony of his faith by Martyrdom under the *Roman* Governors, he departed out of this world, and went unto the Holy place, having been the greatest example of patience, and constancy. To these men of divine conversation have a great number of the Elect been joyned, who having through envy and emulation suffred many torments and trials, have become most notable examples among us. Through envy, women, having been persecuted, and suffr'd grievous and unbeseeming punishments, have attained to the finishing of the constant course of their faith; and the weak in body have received a noble reward. Envy *and strife* hath estranged wives from their husbands,
Gen.2.23. and hath altred the saying of our Father *Adam: This is now bone of my bones, and flesh of my flesh. Finally*, Envy, and contention, hath overthrown great Cities, and rooted out great Nations.

We write these things unto you, Beloved, not only to admonish you of your duty; but withall to put our selvs in remembrance: For we also are to run our race to the same goale; and the same conflict is to be undergon by us both. Wherefore let us forsake

forsake idle and vain cares; and let us press on to the glorious and excellent rule of our holy calling. Let us look unto what is good, and what is delightfull and acceptable in the presence of him that made us. Let us fasten our eyes upon the blood of Christ; and let us consider how precious his blood is unto God, which being powred out for our salvation, hath offered the Grace of repentance to the whole world. Let us earnestly consider all generations past: how that in every generation the Lord hath given place of repentance to such as were willing to turn unto him. *Noë* preached repentance; and they that obeyed, were saved. *Jonas* preached destruction to the *Ninevites*, and they repenting them of their sins, appeased God by humbly beseeching him, and were saved, though they were strangers, and *aliens* from God. The Ministers of the Grace of God through the Holy Spirit have spoken much of repentance: and the Lord himself of all things doth mention it even with an Oath: *For* as *I live*, *saith the Lord, I will not the death of a sinner, as his repentance*: adding moreover this comfortable saying; *Repent ye house of* Israel *from your iniquity*: [12] *Say unto the sons of my people*; *although your sins* have reached from earth unto Heaven, and *although they be redder then scarlet*, and *blacker then sackcloth*; yet if ye be *turned unto me with your whole heart, and say, Father*; I will hearken *unto you as to a holy people*. And in another place he saith thus: *Be ye washed, be ye made clean; take away evil out of your hearts from before mine eyes; cease from your mischievousness; learn to do good; seek for judgement; deliver the oppressed; judge for the orphan; plead for the widdow; And come, and let us reason together saith he: And although your sins be as scarlet, I will make them white as snow; and though they be as crimson, I will make them white as wool. And if ye be willing, and obedient, ye shall eat the good things of the land. But if ye refuse, neither will obey me, the sword shall devoure you; for the mouth of the Lord hath spoken it.*

2 Pet. 1. 5. Jon. 3. 10. Ezek. 33. 11.

XII.

Ezek. 18. 30. Isai. 1. 18. Rev. 6. 12. Jer. 24. 7. Jer. 3. 4. Isai. 62. 12. Isai. 1. 16.

It being his pleasure then, that all his beloved ones should be made partakers of repentance, he hath established it to be so by his own Almighty Decree. Let us be obedient therefore to his mighty and glorious Will; and being become humble supplicants unto his compassion and goodness, and forsaking all vain endeavours, and strife, and envie, which leadeth unto death, let

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us fall down, and wholy devolve our selves upon his mercies.

XIII. [83] Let us fasten our contemplation upon those, who have thoroughly waited upon his mighty pleasure. Let us take *Enoch for*
Ebr. 11. 5. &c. *example*, who being found just in matter of obedience, was translated, and his death no where to be found. *Noe* being found
XIV. faithfull, by his Ministry preached the [84] *instauration of all things* to the World; and by him the Lord saved those creatures, which entred peaceably into the Ark. *Abraam*, he that was called
* Jam. 2. 23. * *The friend of God*, was found faithfull, in that he was obedient to the Commands of God. He by obedience departed out of his own land, and from his own kindred, and from his fathers house; that so by leaving a small land, and a weak alliance, and a little dwelling, he might become inheritor of the Promises of God.
Gen. 12. 1. For he saith unto him: *Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be blessed. And I wil bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed.* And again, when as he was parted away
Gen. 13. 14. from *Lot*, he said unto him: *Lift up now thine eyes, and looke from the place where thou now art, Northward, and Southward, and Eastward, and toward the Sea. For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the sand of the earth: if one can number the sand of the earth, then shall thy seed*
Gen. 15. 5. *also be numbred.* And again he saith, *And God brought* Abraam *forth abroad, and said unto him: Look toward heaven, and tell the stars if thou be able to number them; so shall thy seed be. And* Abraam *beleeved God; and it was counted to him for righteousness.* Through his faith, and hospitality, a son was given him in his old age, and by obedience he offered him as a sacrifice upon *one of the*
Gen. 22. 2. *mountains which he shewed him.* For his hospitality and piety *Lot* was saved out of *Sodom*, the whole Country round about being judged by fire and brimstone: The Lord making it manifest, that he doth not utterly forsake such as put their hope in him: but those that turn aside another way, them he appointeth to pu-
Gen. 19. nishment and plagues. For his wife, otherwise affected, and not of the same mind *with her husband*, coming out of *Sodom* along with him, became a signe, being changed into a pillar of

salt,

ſalt, [15] *remaining* even unto this day: To the end that all men may know, that they that are double-minded, and make queſtion of the power of God, are appointed for judgement, and to be a ſigne for all generations. Through faith and hoſpitality *Raäb* the harlot was preſerved ſafe. For ſpies being ſent out to *Jericho* by *Jeſus* the ſon of *Nauë*, the King of that land had notice given him, that they were come to take a view of his country; and he ſent forth men to lay hold on them, that being apprehended, they might be put to death. Wherefore the hoſpitable *Raäb*, having given them intertainment, hid them on the top of her houſe, under the ſtalks of flax. Now when the Meſſengers of the King came ſuddenly upon her, and ſaid; There came men unto thee, ſpies to ſearch our land; bring them forth; for ſuch is the Kings commandment: She anſwered them; There entred indeed two men unto me, whom ye ſeek; but they went hence preſently, and are gon their waies: ſhe directing them a contrary way. And ſhe ſaid unto the men: I know aſſuredly, that the Lord your God will deliver unto you this City, for the fear and terrour of you hath faln upon the inhabitants thereof: when as therefore it ſhall happen that you take it, preſerve me alive, and my fathers houſe. And they ſaid unto her: It ſhall be ſo, as thou haſt ſpoken unto us. Whenas therefore thou ſhalt underſtand of our approach, thou ſhalt gather together all thy kindred under thy roof, and they ſhall be kept ſafe: for as many as ſhall be found out of thine houſe, ſhall periſh. And moreover they gave her a ſigne, that ſhe ſhould hang out of her hous a *line of* Scarlet colour: declaring thereby, that all they that beleeve and hope in God, ſhall obtain redemption by the blood of our Lord CHRIST. See, Beloved, this woman had not onely faith; but there was alſo a *Spirit* of prophecy in her. XV. Ebr. 11.31. Joſh. 2.

Let us be humble-minded therefore, my Brethren, laying aſide all haughtineſs, and pride, and fooliſhneſſe, and anger; and let us perform that which is written: For the Holy Spirit ſaith: *Let not the wiſe man glory in his wiſdom, nor the ſtrong man in his ſtrength, nor the rich man in his riches: But let him that glories, glory in the Lord, in ſeeking him, and in doing judgement and juſtice:* eſpecially remembring the words of the Lord *Jeſus*, which he ſpoke teaching gentleneſs, and long-ſuffring; for thus he ſaith: Jer. 9.23.

[16] *Be*

XVI.

Luk.6.36. 16 *Be ye mercifull, that ye may obtain mercy: forgive, that ye may be forgiven: as ye do, so shall it be done unto you: as ye judge, so shall ye be judged: as ye doe good, so shall others do good unto you: with what measure ye mete, in the same shall it be measured unto you.* Let us confirm our selvs with this commandment, and these precepts, to walk alwaies obedient to his most holy words, in lowlines and humility of minde. For the holy Word saith: *Upon whom*

Isai.66.2. *will I look but upon him that is gentle, and meek, and that trembleth*

6 *at my words?*

It is a more just and seemly thing therefore, Men and Brethren, that we should rather become obedient unto God, then to follow the heads and leaders of a detestable strife *and faction*, in the pride and disorderlines *of their spirit*. For if, rashly laying aside all fear, we deliver up our selvs to the wits of those men, who shoot out *words tending* to contention and sedition, on purpose to estrange us from that which is good, it is no small hurt, nay rather a great danger, which we shall undergo. Let us do good one to another according to the compassion and sweetnes of him that made us. For it is written: *They that doe good shall*

Psal.37.9. *be inhabiters of the earth, and the innocent shall be left thereon;* but the

Prov.2.21. *transgressours shall be destroyed from of it.* And again he saith: *I*

Psal.37.35. *have seen the wicked highly exalted, and raised up as the Cedars of* Libanus; *and I passed by, and behold he was not; and I sought out for his place, and I found it not. Keep innocency, and see to equity; for there is a remainder in store for the peaceable man.*

Let us stick close to them therefore who live godlily and peaceably; and not unto them who hypocritically onely seem to

Isai.29.13. desire peace. For somewhere he saith: *This people honoureth me with their lips; but their heart is far from me.* And again: *They*

Psal.62.4. *blessed with their mouth; but with their heart they cursed.* And again

Psal.78.36. he saith: *They loved him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they stedfast in his covenant. Let the deceitfull lips be speechless.*

Psal.12.3. *The Lord shall cut off all flattering lips, and the tongue that speaketh great things. Who have said; Let us magnify our tongue, our lips are in our own power; Who is Lord over us? For the affliction of the needy, for the sighing of the poor, now will I arise, saith the Lord; I will set him in safety, I will deal freely with him:* For Christ

is

is theirs who are lowly-minded; not theirs who proudly advance themselves over his flock, and people.

XVII.

CHRIST JESUS our Lord, the Scepter of the Majestie of God, came not in the vain boasting of arrogance, and pride, [17] although he could do *all things*; but in humility of mind, according as the Holy Spirit hath spoken concerning him; for it saith: *Lord, who hath beleeved our* * *report, or to whom hath the arm of the Lord been revealed? We have declared as it were a child in his presence, as a root in a thirsty land. Becaus he hath no form nor comlineſs. And we saw him, and he had no feature, nor beauty. But his appearance was without honour; falling short of the comlineſs of men. He was a man of stripes and pains, and acquainted how to bear infirmities. Becaus his face was turned aside; he was disrespected, and not esteemed of. He beareth our sins, and for us is he grieved. And we esteemed him as one wearied, and smitten, and in affliction. But he was wounded for our sins, and he was made weak for our transgressions. The chastisement of our peace was upon him, by his scars we are healed. We have all wandred out of the way. Man hath wandred out of his way: and the Lord delivered him for our sins. And he, by reason he was afflicted, opened not his mouth: he was led as a sheep to the slaughter, and as a lamb mute before the sheerer, so opened he not his mouth. In humiliation his judgement was taken away: who shall declare his generation? For his life is taken away from the earth; he was put to death for the transgressions of my people. And I will give the wicked for his sepulture, and the rich for his death. Becaus he hath not don iniquity, neither was deceit found in his mouth: And the Lord will purifie him with stripes. If ye will offer for sin, your soul shall see your seed long-liv'd. And the Lord wil take away from the affliction of his soul, to shew him light, to form it in understanding, to justifie the righteous one, ministring faithfully unto many, and himself shal bear their sins. Therefore many shall be allotted him for a possession, and he shal divide the spoiles of the strong. Becaus his soul was delivered over unto death, and he was numbred among the transgressors. And himself bore the sins of many, and he was delivered up for their iniquities.* Isai. 53. 1. * ἀκοὴν. Joh. 12. 38. Rom. 10. 16.

And again he saith: *I am a worm, and not a man; a reproach of men, and the outcast of the people. All they that looked upon me, scoffed me, they spoke with their lips, they shook their head. He trusted* Psal. 22. 6.

in the Lord, let him deliver him, let him save him, becaus he hath
XVIII. [18] *a mind to him.*

See, beloved Friends, what an example is given to us: For if the Lord were so humble-minded, what shall we doe, who are come under the yoke of his grace? Let us imitate even them
Ebr. 11. 37. 39. who wandred up and down *in goat-skins*, and *sheep-skins*, preaching the coming of Christ: We mean the Prophets *Elias*, and *Elisseus*, and also *Jezekiel*; and together with them, those that have obtained a good report. *Abraam* received an high testimo-
Jam. 2. 23. ny, being called the *Friend of God*; and having his eyes fastned upon the glory of God, in all humbleness of minde, he saith:
Gen. 18. 27. Job 1. 1. *But I am earth, and ashes.* Moreover concerning *Job* it is written: Job *was a just man, unblameable, true, one that worshipped God, and abstained from all evil.* But he accusing himself saith: *No man is*
14. Ebr. 3. 2. 5. *clean from filth, no though his life be but of one day.* *Moyses* was called faithfull in the whole house of God, and under his command he thought good to deliver *Israel* from their stripes and punishments. Yet he, so highly honoured, gave forth no proud words, but answered the divine voice which spake to him out of
Exod. 3. 11. 4. 10. the bush: *Who am I, that thou sendest me? I am one of a small*
XIX. *voice, and a slow tongue.* And again he saith: [19] *I am as the reaking*
Psal. 119. 83. *of a pot.* What shall we say of *David*, of whom there is so great a witness, to whom God said; I have found a man according to my heart, *David* the son of *Jessai*, with everlasting oile have I
Psal. 51. anointed him? Yet himself saith unto God: *Have mercy upon me, O God, according to thy great pity, and according to the multitude of thy mercies wipe away mine iniquity. Throughly wash me from my transgression, and purifie me from my sin. Becaus I acknowledge mine iniquity, and my sin is alwayes before me. Against thee onely have I sinned, and don evil in thy sight; that thou maist be justified in thy sayings, and that thou maist overcom when thou art judged. For behold I was conceived in iniquities, and in sins my mother bare me. Behold thou hast loved truth: thou hast declared unto me the secret and hidden things of wisdom. Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me; and I shall be made whiter then snow. Thou shalt make me to hear of exultation, and joy; the bones which have been humbled shall rejoyce. Turn away thy face from*

my

my sins, and wipe away all mine iniquities. Create a pure heart in me, O God, and renew a right spirit within my bowels. Cast me not away from thy presence, and take not away thy Holy Spirit from me. Restore unto me the joy of thy saving health, and establish me with thy conducting Spirit. I will teach the wicked thy wayes, and the ungodly shall turn unto thee. Deliver me from blood, O God, the God of my salvation. My tongue, O Lord, shall sing aloud of thy justice: thou shalt open my mouth, and my lips shall declare thy praise. For if thou wouldest have had sacrifice, I had offered it; but thou wilt not delight in burnt offerings. The sacrifice to God is a broken spirit: a broken and an humbled heart the Lord wil not despise.

The humility, and obedient subjection, of such, and so great men, and that have so high a testimony given unto them, hath not onely rendred us better, but the generations also that were before us; and those likewise whosoever have entertained the Word *of God* in fear and truth.

Being partakers therefore of many, and great, and illustrious examples, let us run back unto the *Goal, and intended* scope of Peace, offred and given up unto us from the beginning. And let us fasten our eyes upon the Father and Creator of the whole World, wholy applying our selves to those excellent and transcendent benefits, (which through him *we enjoy* by peace,) and to his bountiful dealing with us. Let us behold him by our contemplation of him, and with the eyes of our soul let us look upon his long-suffering affection towards us. Let us consider how free from anger, *how mild and gentle* he is to the whole creature in generall. The Heavens, by his disposing being unshaken, are made subject unto him in peace. Both Day and Night observe the course appointed them by him, without hindring one the succession of the other. The Sun, and the Moon, and the whole * Quire of the Stars, according to his ordinance, in a concord free from all excursions, perform and accomplish their determinated revolutions. The teeming earth, according to his will, in its proper seasons, bringeth forth abundant nourishment both for men, and beasts, and all living creatures that are therein; no whit altering, or recoiling from what hath once seem'd good unto God to appoint it to do. The unsearchable waters of the Deep, and not to be descried in the bowels of

* Χόρος. So *Chorus* is *stellarum multitudo.* Val. Flacco. in Argon. lib. 5. verl. 565. A writer of the same age with *Clement.*

the earth, are all compriſed under the ſame commandments. By his diſpoſing, the depths of the unmeaſurable ſea ſtanding on heaps paſs not beyond the limited bounds and *bars* ſet for them; but as he hath ordained it, ſo do they: For he hath ſaid: *Hitherto ſhalt thou come; and thy waves ſhall be broken within thee.* That [20] unpaſsable *Oceän*, and thoſe [21] *Worlds* that are beyond it, are orderly governed by the ſame Commandments of the Lord. The ſeaſons of the Spring and Summer, of the Autumn and Winter, do peaceably ſucceed one the other. The Winds in their ſeverall ſtations, without bluſtring one againſt the other, perform their miniſtery according to their ſet times. The continuall Springs, ordained for our uſe and health, afford us their breaſts, *as it were*, ever running without ceaſing for the benefit of man's life. And even the leaſt of living Creatures have their meetings together in peace and agreement. *Thus* the great Creator, and Lord of all, hath diſpoſed and ordered all theſe things in Peace and Concord, doing good unto all, but over and abundantly unto us, who fly unto his mercy through our Lord Jeſus Chriſt, to whom be Glory and Majeſtie for ever and ever. *Amen.*

Job 38.11. Pſal.104.9. Prov.8.29. Jer.5.22.

XX. XXI.

See to it, Beloved, that his many bleſſings and benefits become not a judgement upon us all, if that (leading our lives worthy of him,) we do not in concord and agreement perform thoſe things, which are good and acceptable in his ſight. For ſomewhere he ſaith: *The Spirit of the Lord is a light ſearching the hidden parts of the belly.* Let us conſider that he is neer unto us, and that none of our thoughts, or thoſe diſcourſes and diſputes which we have, are concealed from him. It is juſtly required of us, that we fly not from the *Command* of his wil, like * Fugitives that forſake their Colours. Let us rather offend mad and fooliſh men, that are lifted up and boaſt in the arrogance of their own words, then *diſpleaſe* God. Let us worſhip Jeſus Chriſt, whoſe blood was given for us. Let us reverence the Governours that are placed over us; Let us honor the elder ſort, and inſtruct the younger in the knowledge of the fear of God. Let us ſet our weemen right in the way to that which is good: Let them expreſs the lovely behaviour of Chaſtity: let them ſhew forth the ſincerity of their wil *and affections* in gentleneſs: let them make the

Prov.20.27.

* Such as every man is naturally—φυγὰς ϑεόθεν καὶ ἀλήτας, as the excellent expreſſion is of the very Hethen, *Empedocles*, apud *Hierocl. in Carm. Pythag.*

the moderation of their tongue to appear in * ſilence: let them declare their love, without inclining to any part, but alike equal to all them who fear God in an holy Converſation. Let † your Children be made partakers of that diſcipline and inſtitution which is in Chriſt. Let them learn how much humility prevails with God; how much chaſte love can do with him; how that the fear of him is good and great, and preſerveth all them, who with pure thoughts lead their lives in him in an holy manner. For he is the ſearcher of our thoughts, and the counſels of our hearts; whoſe breath is within us, and when he will he taketh it away.

* διὰ τ σιγῆς. ſo *Clement* of *Alex.* reads it; not φωνῆς, as the Copie had it.

† *Our.* So it is cited in the ſame *Clement*, ἡμῶν. not ὑμῶν, as heer.

All theſe things our faith in Chriſt doth confirm; for himſelf by the holy Spirit doth in this manner beſpeak us: *Come, ye children, hearken unto me, I wil teach you the fear of the Lord. Who is the man that deſireth life, loving to ſee good dayes? Make thy tongue to ceaſe from evil, and thy lips that they ſpeak not deceit. Shun that which is evil, and do the good: ſeek peace, and purſue it. The eyes of the Lord are upon the righteous, and his ears* hear *their prayer. But the face of the Lord is againſt them that do evil to deſtroy their remembrance out of the earth. The righteous hath cried out, and the Lord hath heard him, and hath delivered him out of all his afflictions. Many are the ſtripes of the ſinner; but mercy ſhall encompaſs them whoſe hope is in the Lord.* The merciful Father, and bountiful in all reſpects, hath bowels of compaſſion towards them that fear him; and doth gently and ſweetly impart his graces unto them, that come unto him in the ſingleneſs of their ſoul. Wherefore let us not be double-minded, neither let our ſoul waver, or *make doubt* of his tranſcendent and glorious gifts. Far be from us that Scripture, where it is ſaid: *Unhappy are the double-minded, and they whoſe ſoul is unſtable: who ſay; We heard this alſo from our fathers, and behold now we are grown old, and nothing hereof hath happened unto us.*

Pſal. 34. 11.

See in the Notes Num. VII. and Jam. 1. 8. 2 Pet. 3. 4.

Fooliſh and *ignorant* men! Compare your ſelves unto a Tree. *For example*, take the Vine. Firſt it ſheddeth the leaves. Then it ſhooteth forth the bud; after that the leaf; next the bloſſom; after all this a green grape; at length a perfect ripe grape. Ye ſee in how ſhort a time the fruits of trees attain unto ripeneſs. Of a very truth ſpeedily and ſuddenly ſhal his wil be performed, the

the Scripture it self giving witness thereunto: *That the Lord*
Mal. 3. 1. *shall suddenly come into his Temple, and the Holy One, whom ye expect.*

Let us consider, Beloved, how the Lord doth ever-soons declare unto us our Resurrection which shall be; the first fruits whereof he made our Lord Jesus Christ, raising him from the dead. Let us take notice, Beloved, of a Resurrection happening in every *time*, and season. The Day and Night do make manifest a Resurrection. The night sleeps, the day arises: the day departs, and night returns again. Let us look upon the fruits of the earth: every one knowes well enough how the seed is sown. The Sower went forth, and threw his seed into the earth;
1 Cor. 15. 36. which falling there bare *grain*, and dry, time at length dissolves it; and from this dissolution the great power of the Lord's providence raiseth it, and it bringeth forth fruit, and the encrease of one grain becomes many. Let us observe that marvellous wonder happening in the Eastern parts, and namely in *Arabia*.

XXII. There is a Bird called a *Phœnix*, [22] which, being the onely one of its kind liveth five hundred years, and drawing neer unto its dissolution that it must dye, makes it self a nest of Frankincense, Myrrh, and other sweet smelling *Drugs* and Spices, into which, the time being come, it entreth, and dieth. From the putrefaction of whose flesh a worm is bred, which being nourished by the moisture of the dead bird, at length getteth feathers. Then growing strong, it taketh up the nest, wherein are the bones of that *Phœnix* from whence this sprung, and bearing them away, directeth its course out of the Country of *Arabia*,
* *City of the Sun.* as far as *Egypt*, to * *Heliopolis*; And in the day time, all looking on, flying unto the Altar of the *Sun*, there it placeth them, and so returneth back again. The Priests hereupon examine the account of years, and find the coming thereof to be after five hundred compleat. Doth it seem so great and wonderfull a thing to us, that the Creator of All should grant a Resurrection unto such as serve him in holiness, and in the assurance of a good faith, whenas even by a Bird he maketh manifest the greatness and magnificence of this his Promise unto us? For somewhere he saith: *Thou shalt raise me up, and I will make my confession unto*
Psal. 3. 5. *thee.* And; *I laid me down and slept; I rose again, because thou wast with*

with me. And again *Job* saith: *Thou shalt raise up again this my flesh, which hath endured all these things.* Job 19.25.

With this hope therefore let our souls be fast bound unto him, who is faithfull in his Promises, and just in his judgements. He that hath commanded others not to lie, much more will he himself not lie: For nothing is impossible for God to do, except it be to lie. Let our faith therefore in him be enlivened and quickned within us; and let us consider that all things are neer unto, *and before* him. By the word of his great power he hath ordered and established all things; and by the same word he can destroy them. *Who shall say unto him, What hast thou done? Or who shall resist the might of his strength?* Both when, and after what manner it pleased him, hath he done all things; and nothing of all that he hath decreed hath escaped the accomplishment thereof. All things are in his presence, and nothing hath been concealed from his counsel. *The Heavens declare the glory of God, and the Firmament sheweth the work of his hands: Day unto day uttereth out speech, and night unto night revealeth knowledge: And there is neither speech, nor language, where this voice of theirs is not heard.* Whenas therefore all that is done, is both seen and heard by him, let us fear him, and forsake all corrupt desires after *evil* and foul actions, that so we may be protected by his mercy from those judgements which are to come. For whither can any one of us fly from his powerfull hand? What world will entertain them that fall of from him, and turn *renegado's?* For the Scripture saith somewhere: *Whither shall I go away, or where shall I be hidden from thy presence? If I ascend into Heaven, there thou art; if I depart unto the utmost parts of the earth, there is thy right hand; if I make my bed in the bottomless depths, there thy Spirit is.* Whither then shall any one go, or whither shall he fly away from him, that conteineth all things within himself? Let us come unto him therefore in the holiness of our Souls, lifting up unto him pure and undefiled hands, loving this our gentle and mercifull Father, who hath made us unto himself the portion of his Election. For thus it is written: *When the Highest divided the Nations, when he scattered the sons of* Adam, *he appointed the bounds of the people according to the number of the* Angels; *and his people* Jacob *became the portion of the Lord;* Israel *was the cord*

XXIII.

XXIIII.

Psal. 19.1.

Psal. 139.7.

Deut. 32.8.

of

of his inheritance. And in another place he ſaith; *Behold the Lord*
Deut. 4. 34. *taketh unto himſelf a Nation out of the midſt of the Nations, as a man*
Num. 18. *taketh the firſt-fruits of his floor: and out of that Nation ſhall the Holy of Holies come forth.*

Since therefore we are the portion of him that is holy, let us perform all the duties of Holineſs, ceaſing from backbiting, polluted and unchaſt embraces, drunkenneſs, ſtudy of innovations, abominable concupiſcencies, abhorred adultery, with execrable pride and arrogance; For *God*, ſaith he, *reſiſteth the proud,*
Prov. 3. 34. James 4. 6. 1 Pet. 5. 5. *but giveth grace to the humble.* Let us cleave faſt then unto thoſe, upon whom God hath beſtowed his Grace; Let us in humility of mind array our ſelves in concord and agreement, learning continency, keeping our ſelves far from all whiſpering and backbiting, appearing juſt rather in our doings, then ſayings. For
Job 11. 2. he ſaith: *He that ſpeaketh much, ſhall hear of it again: Or is he that*
Job 14. 1. Eccl. 5. 2. *is able to talk, therefore thought juſt?* Man bleſſed of God, being *born of a woman, is* but *of a ſhort life: let not therefore thy words be many.* Let our praiſe be of God, and not come from our ſelves. For God hateth them who give praiſes unto themſelves. Let
Prov. 27. 2. witneſs be given of our good doing by others, according as our Fathers, who were juſt, had a teſtimony thereof given unto them. Confident preſumption, and arrogance, and raſh boldneſs are with ſuch as are accurſed by God; but with ſuch as are bleſſed by him are meekneſs, humility, and gentleneſs. Let us therefore apply our ſelves cloſe unto the bleſſing of God; and let us conſider what the waies of his bleſſing are. Let us ſeriouſly revolve with our ſelves what things have happened ever ſince the beginning. Wherefore was *Abraam* our Father bleſſed? was it not for doing juſtice and truth with faith? *Iſaac* through an holy confidence having knowledge of what ſhould come to paſs, willingly became a Sacrifice. *Jacob* flying from his Brother in all humility departed from his own Land, and went unto *Laban*, and ſerved him; and rule was given him among the twelve Tribes of *Iſrael.* If any one would particularly, and ingenuouſly take it into conſideration, he ſhould eaſily underſtand the great excellency of thoſe benefits, which were conferr'd upon us through his means. From him were the *Prieſts*, and all the *Levits*, miniſtring before the Altar of God. From him was the

Lord

Lord *Jesus* according to the flesh. From him were the Kings, and Princes, and Rulers, of the Tribe of *Juda*. And the rest of the * Tribes had no mean honor conferr'd upon them, God making it his Promise; *Thy seed shall be as the stars of Heaven.* They were all therefore glorified, and made great, not by themselves, or by their works, or by their just actions, which they performed, but by the will of *God*. We then being called in *Christ Jesus* by his will, [25] are not justified by our selves, nor by our own wisdom, or knowledge, or piety, or by the works which we have done in the holiness of our heart; but by faith, whereby the Almighty God hath justified all men from the beginning of the World; to whom be glory for ever and ever, *Amen.*

* σύστασις. calling the XII. δωδεκάσκηπτρον. so the 70. 2 Kin. 11. 37. Gen. 22. 17.

XXV.

What shall we do then, Brethren? shall we cease from doing good, and wholy forsake Charity? By no means let the Lord suffer this to be don by us; but let us hasten with all earnestness and cheerfulness to the performance of every good work. For the Creator himself, and Lord of all things, taketh great delight in his own works. By his most mighty power he hath established the Heavens, and by his incomprehensible wisdome he hath beautified them. He hath divided the Earth from the water that encompasseth it, and he hath settled it, as it were a firm Tower, being the foundation of his own proper Will. The living creatures also that go up and down thereon, by his appointment he hath commanded there to have their being. And having first made the Sea, and the living creatures therein, he shut them up there by his power. Above all, with his holy and pure hands he formed *Man*, that exceeding noble Creature, and far above all others for the excellency of his understanding, the Character of his own image; for so he saith: *Let us make Man according to our own Image, and according to our own likenesse; and God made man; male and female made he them.* All these things when he had finisht, he praised them, and blessed them, and said; *Encrease and multiply.* Gen. 1. 26. Gen. 1. 28.

We see that all just men have been adorned with good works; therefore God also, having set forth himself in his works, took delight, and rejoyced therein. Having therefore such an example, let us make our approach unto him in a conformity to his Wil, working the work of righteousness with all our might.

The faithfull laborer doth with confidence receive his bread, *the hire* of his work; but the sloathfull and negligent cannot with any boldness look him in the face that gave him his imployment. It behoves us therefore to be forward and ready to do that which is good. For from him are all things; and thus he bespeaks us before-hand: *Behold the Lord* cometh, *and his reward is before his face, to retribute to every one according to his work.* He exhorts us with our whole heart to apply our selves hereunto, and not to be idle or remiss in the performance of any good work. Let our boasting, and our boldness be in him. Let us become subject unto his will. Let us consider the whole multitude of his *Angels*, how they standing before him minister unto him according to the pleasure of his will. For the Scripture saith: *Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him. And they cryed, Holy, Holy, Holy, Lord of* Sabaoth; *every creature is full of thy glory.* So therefore let us, being become one Congregation in unity of affection and minde with *a good* conscience, cry out, as it were with one mouth, earnestly without ceasing, that we may be made partakers of his great and glorious Promises. For he saith: *The eye hath not seen, nor the eare heard, nor hath it entred into the heart of man, what he hath prepared for them that wait upon him.*

Isai.40.10. 62.11.

Dan.7.10. Isai.6.3.

Isai.64.4. 1 Cor. 2.9.

How blessed, Beloved, and marvellous are the gifts of God! Life, in immortality; beauty and brightness, in righteousness; Truth, in boldness and freedom; Faith, in full assuredness; temperance, in holiness; and yet all these falling under the reach of our own understanding. But what are those things which are prepared for them that wait upon him? The most holy Creator and Father of the World himself knoweth the dimensions and beauty of them. Let us therefore earnestly strive to be found in the number of them that wait upon him, that we may be made partakers of those gifts which are promised unto us. But how shall this be done, Beloved? If our thoughts be firmly set upon God by faith; if we enquire after those things which are wel-pleasing and acceptable unto him; if we do those things which are consonant and agreeable to his pure and irreproveable Will; following the way of Truth, and casting away from us all injustice and iniquity, covetousness, contentions,

with

with malice, and deceit, whisperings and backbitings, the hatred of God, with pride and haughtiness, vain-glory, and ambition. For they that do these things are abominable unto God: and not the doers onely thereof, but they also which give way by consenting thereunto. For the Scripture saith: *But unto the sinner God hath said; Why dost thou declare my judgements, and takest my Covenant into thy mouth? But thou hast hated instruction, and hast cast my words behind thee. If thou saw'st a theef, thou did'st run along with him, and thou did'st put in thy share with adulterers. Thy mouth hath overflown with malice, and thy tongue hath fashioned out deceit; Thou did'st sit down and speak against thy brother, thou did'st slander* the son of thy mother. This thou diddest, and I was silent: thou did'st suppose wickedly, that I would be like unto thee. I will reprove thee, and place thee,* even such a one as thou art, *before thine own face. Understand this now ye that forget God, lest as a Lion he seize upon you, and there be none to reskue you. A sacrifice of praise shall glorifie me, and there shall be the way in which I will shew him the saving health of God.*

Rom. 1. 32.

Psal. 50. 16.

* Or, *minister occasion of scandal to the s. o. t. m.* Or, *didst lay a stumbling block for*, &c.

This is the way, Beloved, wherein we shall finde Jesus Christ, our saving health, the High Priest of our offerings, the Guardian and Succourer of our weakness. Through him we look up unto the highest Heavens, and behold as it were in a mirour his spotless and transcendent face: By him have the eyes of our heart been opened: By him our obscure and darkned understanding springs to a freshdawning at his wonderfull light: By him it pleased the Lord to give us a taste of immortall knowledge; who being the brightness of his Majestie, is by so much greater then the Angels, as he hath by inheritance obtained a more excellent name. For thus it is written: *Who maketh his Angels spirits, and his ministers a flame of fire.* But of his Son thus saith the Lord; *Thou art my Son, this day I begat thee: ask of me, and I will give thee the Nations for thine inheritance, and for a possession the utmost bounds of the earth.* And again he saith unto him: *Sit down on my right hand until I make thine enemies a footstool for thy feet.*

Ebr. 1. 3. 4.

Psal. 104. 4.

Psal. 2. 7.

Psal. 110. 1.

Now who are his enemies? Wicked men, and such as oppose their own private will against the will of God. Let us perform this our warfare, Men and Brethren, with all earnestness accord-

ing to his unblameable Commandments. Let us consider those Souldiers which are in service under our Commanders, how orderly, how readily, with what obedience they perform the commands which they receive. All men cannot be Generals, or Commanders of thousands, or Captains of hundreds, and fifties, and so downwards. But every one in particular in his own rank and station obeys the commands of the *Emperour*, or the inferior *Governours*. The great can do nothing without the small, nor yet the small without the great. There is a kind of mixture of all, and the profit hence redounds to every particular. Let us take our own body *for example*; The head without the feet is nothing: so neither are the feet without the head any thing. The very least members of our body are necessary and usefull for the whole: and every one part conspires with the same yeelding correspondency to the generall conservation of all.

Let us keep our whole body therefore in Christ Jesus, every man becoming subject to his neighbour, according to the rank wherein he hath been placed by his speciall grace and favour.
XXVI. 26 Let not the strong despise the weak; let the weak reverence them that are strong. Let the rich communicate to the necessities of the needy; and let them again praise God that he hath given unto them such, as by whose meanes their wants are supplyed. Let him that is wise make manifest his wisdom, not in words, but in good deeds. Let not him that is lowly-minded give testimony to himself, but let him suffer another to give witness of him. Let not him that hath the gift of chastity in the flesh make his boast thereof, knowing it is another that bestoweth this power of continency upon him. Let us therefore consider, my Brethren, of what matter we are made, who and what kind of ones we came into this world, as it were out of a grave and darkness. He that made us, and created us, brought us into this his World, having before hand prepared bountifully his good things for us ere we were yet born. Having then all these things from him, we ought in all respects to be thankfull unto him; to whom be glory for ever and ever. *Amen.*

Men of no understanding, and the ignorant, and fools, and the unlearned do make a mock and a scoff of us, going about to advance themselves in their own conceits. But what can mortall

tall man do? or what is the strength of him that is born of the earth? For it is written: *There was no form before mine eyes: but* Job 4.16.
I heard either a wind, or a voice, saying, *How? Shall a mortall man be clean before the Lord? or shall a man appear unblamable by his actions? if he put no trust in his servants, and took notice of that which was pervers in his Angels; and the Heaven is not pure in his sight. Go to then;* how much more in them *who dwel in houses of clay; of which* substance *we are* made up, *of the same clay. He hath smitten them as a moth, and from morning unto the evening they are not to be found. They are perished, becaus they were not able to help themselves. He blew upon them, and they died, becaus they had no wisdom. Call now, if any one will hearken unto thee, or if thou seest any of the* Job 5.1.
holy Angels. For anger slayeth the fool, and envy killeth him that wandereth out of the way. I have seen the foolish taking root, but presently their dwelling was swallowed up. Let their sons be far from safety, let them be crushed at the gates of their inferiors, and there shall not be any one to deliver them. What they have made ready, the just shall eat: and they shall not be free from miseries.

Seeing therefore these things are so, we ought, searching narrowly into the depths of divine knowledge, to do all things in order, whatever the Lord hath commanded us to do. He hath ordered that oblations, and other duties of his worship, be performed according to the appointed seasons, not as it happens, and disorderly; [27] but at set times, and houres. By his most high XXVII.
pleasure *likewise* he hath determined both where, and by whom he will have them performed; that all things being done in an holy manner, according to his good liking thereof, they may *so* become acceptable unto his will. They therefore that perform their oblations, according to the appointed times, are accepted of, and blessed. For observing the Commandments of the Lord they offend not. Unto the High-Priest his own proper ministry is allotted; so the Priests have their own place, or office, assigned them; and to the Levites the services that belong unto them also. But the [28] Lay-man is bound to the observation of XXVIII.
Lay-ordinances.

Let every one of you, Brethren, remaining in his own rank, with a good Conscience, give praise unto God, and contain himself in a comly posture within the limited rule of his ministry.

Daily

Daily sacrifices, and the *free-will offerings* of thanks-giving, as also those for sin and trespasses, are not, Brethren, every where performed, but at *Hierusalem* onely. Neither yet there in every
XXIX. place. But the Sacrifice [29] after an exact view taken thereof by the High Priest, and the forenamed ministers, is offered at the Altar *in the Court* before the Temple. They therefore who do any thing contrary to what is agreeable with the will of God, have death as their reward. See, Brethren, by how much the more knowledge hath been vouchsafed unto us, by so much the greater danger are we lyable unto.

The Apostles were *appointed* to preach the Gospel unto us from our Lord Jesus Christ, and Jesus Christ from God himself: Christ being sent by God, and the Apostles by him; and the sending of both was in an orderly manner after the wil of God. For the Apostles receiving their Commands, having a full confidence through the resurrection of our Lord Jesus Christ, and faith in the Word of God, with an assurance of the Holy Spirit, went forth publishing the Gospel of the Kingdom of God which should come.

They therefore preaching the Word through *divers* Countries and Cities, ordained there the first fruits of such as beleeved, having made proof and triall of them by the Spirit, to be
XXX. [30] Bishops and Deacons, to minister unto them that should afterwards beleeve. Neither was this any new device: For many ages before mention was made of *Bishops* and *Deacons* in the Holy Writ; and somewhere thus it is written: *I will appoint them † Overseers in righteousness, and faithfull † Ministers.* And what wonder is it, if they, unto whom God hath concredited such a business, have ordained the fore-mentioned *officers in his Church?* Whenas the blessed *Moyses*, that faithfull Servant in all his hous, did set down in those holy books all that was commanded him, in whose steps even the rest of the Prophets followed, giving their testimony also unto those Ordinances which had been established by him. For a contention happening about the Priesthood, and the Tribes not agreeing among themselves,
Num. XVII. which of them should be adorned with that glorious Title, he commanded the Princes of the XII. Tribes to bring their Rods unto him, inscribed with the name of every Tribe: and receiving them,

Isai. 60. 17. † ἐπισκόπους, καὶ διακόνους ἐν πίστει. But διακόνους is not the word in the 70.

them, he bound them together, and sealed them with the rings of the Princes thereof, laying them up in the Tabernacle of the Testimony, upon the Table of God; and shutting up the Tabernacle, he sealed up the Keyes, and in like manner the Rods; and he said unto them: Men *and* Brethren, the Rod of whose Tribe shall blossom, that Tribe hath God chosen to offer sacrifice, and to minister unto him. Now when the morning was come, he called together all *Israel*, six hundred thousand men, and he shewed the seales unto the Princes of the Tribes, and opening the Tabernacle of the Testimony, he brought the Rods unto them; and the Rod of *Aaron* was found not onely to have blossomed, but also bearing fruit. What think ye, Beloved? Knew not *Moyses* that this should so come to pass? most certainly he knew. But to avoid disorder and confusion, among the people of *Israel*, this he did, that the name of the true, and only God, might be glorified: to whom be glory for ever and ever. *Amen.*

Even our Apostles also understood by our Lord Jesus Christ, [31] that strife and contention would arise about the name of Episcopacy; for this cause therefore, having absolute knowledge before-hand thereof, they ordained the [32] forenamed *officers*, and [33] for the future gave them moreover in command, that whensoever they should dye, * others wel-approved of should succeed into their office, and ministry. Who therefore have been constituted and appointed by them, or afterward by other famous and discreet men, with the good liking and consent of all the Church, and have unblameably performed their ministry to the sheep-fold of Christ, in lowlinesse of mind, quietly, without aiming at their own gain; and who withall have of a long time had a good testimony from all men, such we think cannot with any justice be cast out of their ministry. For indeed it will be no small sin unto us, if we cast off those, who have unblamably and holily undergon the duties of [34] their Episcopacy. Blessed are those Elders, who having already dispatched their journey, have gained a fruitfull and perfect dissolution: for they fear not any ones turning them out of their place where they are *now* settled.

XXXI.

XXXII.

XXXIII.

* ὅπως ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι. Take notice of the time they are to hold in.

XXXIV.

For we perceive that ye have removed some, who performed their

their office well, from the ministry, which they were thought to deserve, as having no fault to be found in them. Ye are contentious, Brethren, and too hot about those things which appertain not to Salvation. Search diligently into the Scriptures, those true Oracles of the Holy Spirit: Know for a certain that therein nothing is written, that is either unlawfull, or corrupt and feined: For *there* you shall not find the just cast forth, and rejected, by godly men. The just were persecuted indeed, but by the wicked; They were imprisoned, but by the ungodly; They were stoned, but by transgressors; They were slain, but by abominable men, and such as bore an unjust hatred against them. Yet suffring all this, they bore it bravely. For what shall we say, Brethren? Was *Daniel* cast into the Lions cave by them that feared God? Were *Ananias*, *Azarias*, and *Misael*, shut up in the fiery furnace by them that observed the excellent and glorious worship of the most High? By no meanes. Who then were they that did this? The detestable, and full of all envie and naughtiness; enflamed with so great a rage, that they cast into the furnace those that served God with an holy and unblamable resolution; not knowing that the Highest is the Protector and Defender of such, as in a pure conscience do worship his powerfull Name: to whom be Glory for ever and ever. *Amen.*

Now they, who with confidence have patiently endured, have inherited glory and honour; and they have been exalted by God, and their memory raised on high for ever and ever. *Amen.*

Therefore it becomes us also, Brethren, to keep close to such
Psal.18.25.26. like examples; for it is written: *Stick close unto the Saints, for they that are joyned unto them shall become holy.* And again in another place he saith: *With the harmless man, thou shalt be harmless; and with the pervers thou shalt become pervers.* Therefore let us adhere unto them that are innocent, and just; for such are the Elect of God: Wherefore are strifes, and anger, and divisions, and schisms, and war among us? Have we not one God, and one Christ, and one Spirit of Grace, which hath been poured out upon us, and one calling in Christ? Why do we pluck asunder, and tear in pieces the members of Christ, why raise we sedition against our own body; being arrived to that hight

of

of madneſs, that we forget we are the members one of another? Remember the words of our Lord Jeſus; for ſaid he: *Wo be to that man* by whom ſcandals come; *it were good for him if he had not been born, rather then to adminiſter occaſion of ſcandall to one of my Elect, it were better for him to have a mil-ſtone hang'd about him, and to be drowned in the ſea.* Luc. 17. 2.

Your Schiſm hath turned many aſide; it hath brought many into deſpair, and put them out of heart; it hath made many to doubt, and waver; but it hath occaſioned matter of grief unto us all: And yet this your diviſion ſtill continues. Take into your hands the Epiſtle of the Bleſſed *Paul* the Apoſtle. What hath he written to you in the firſt place [35] in the very beginning of his Goſpel. Of a truth he ſent unto you in the ſpirit, that, concerning both himſelf, and *Cephas*, and *Apollos*, there were even then ſidings, and factions among you. But that ſeparation brought you leſs ſin along with it. [36] For your ſiding was with Apoſtles, who had high teſtimony beſtowed upon them; and with a man ſufficiently approved of by them. But now conſider who they are that have perverted you, and abated the honorable credit of your brotherly-love, ſo much ſpoken of every where. Foule, Beloved, and very foule are the reports, and unbeſeeming your converſation in Chriſt, which are rife abroad, that the moſt ſtaied and antient Church of the *Corinthians*, by the meanes of one or two perſons, ſhould riſe up in ſedition againſt their Elders. And this report hath not onely reached unto us, but unto them alſo who ſtand eſtranged from us in mind and affections: ſo that, through your fooliſhneſs, the name of the Lord is evil ſpoken of; beſides that hereby danger doth accrew unto your ſelves.

XXXV.

XXXV.

Let us ſpeedily remove this miſchief from among us, and let us fall down before the Lord, weeping and humbly beſeeching him, that being become favorable he would be reconciled unto us, and reſtore us unto our comly and chaſt converſation in brotherly-love. For this is the gate of righteouſneſs, which is laid open unto life, as it is written: *Open unto me the gates of righteouſneſs; entring in thereat I will make confeſſion unto the Lord: This is the gate of the Lord; the juſt ſhall enter in thereat.* [37] Seeing Pſal. 118. 19.

XXXVII.

then there are many gates opened, that which is opened in righteousnes is the same which is opened in Christ, by which all they that enter are happy, ordering their way aright, performing all things in a peaceable manner in holines, and righteousnes.

XXXVIII. 38 Say one be faithfull; say one be able to make expression of his knowledge; say he be wise in a right discerning of words; say he be pure in his deeds and dealings: by so much the more ought he to be humble minded, by how much the more he seems to excell others; and to seek that which is profitable for many in generall, and not his own good. He that hath love in Christ,

XXXIX. let him keep the Commandements of Christ. 39 Who is able to express the bond and tye of Gods love? Who is sufficient to utter the excellency of his beauty, according as it deserveth? The high pitch, whereunto Love doth advance us, is wholly unexpressible. Love ties us fast unto God; Love covers a multitude of sins: Love endureth all things, it patiently beareth with all things. Love hath nothing meane or base in it; neither yet hath it any pride, or statelines. There is no Schism, there is no sedition in love; but it performeth all things in agreement, and union of affections. By love have all the Elect of God been made perfect; and without it nothing is done which can be acceptable and wel-pleasing unto God. In Love did the Lord take us unto himself; for the meer love he bare unto us, Christ our Lord gave his blood for us, through the will of God, and his flesh for our flesh, and his soul for our souls. See, Beloved, how great and wonderfull a thing Love is: there is no enarration, or *expression*, of the perfection thereof. Who is sufficient to be found therein, except they, whom God hath judged worthy thereof? Let us pray therefore and earnestly intreat that we may be worthy of it, that we may live in love, being unblameable, without humane sidings, and faction. All Generations even unto this day are passed away; but they who have been made perfect in love, according to the Grace of Christ, possess the Holy Place; who shall be revealed in the visitation of the Kingdome of Christ; For it is written: *Enter into thy chambers for a little while, untill mine anger and indignation be over past. And*

1 Pet. 4. 8.
1 Cor. 13.

I will remember the good Day, and I will raise you up out of your graves. Blessed are we, Beloved, if we have performed the Commandments of God in the union and accord of love, that through love our sins may be remitted unto us: For it is written; *Blessed are they whose iniquities are forgiven, and whose sins are hidden: blessed is the man to whom the Lord imputeth not sin, neither is there deceit in his mouth.* This blessedness was upon the Elect of God, through Jesus Christ our Lord, to whom be glory for ever and ever. *Amen.* Isal.26.20. Psal.32.1.

Let as many therefore of us, as have transgressed through the *suggestion* of the Adversary, seek to obtain pardon. And as for them, who have been ring-leaders in this sedition and division, they ought to have their eye upon the common aim of our hope. For they who lead their lives in fear and love, had rather themselves should meet with distresses, then their neighbours; and they will rather bear their own condemnation, then dislike and *trouble* that comly and righteous agreement, which hath been delivered, and made over unto us. For it is better for a man to make confession of his transgressions, then to harden his heart; as the heart of them was hardened, who rose up in a mutiny against *Moses* the Servant of God; whose judgement was made manifest; for *they descended alive into* **Hell*, and death swallowed them up. *Pharaoh*, and his host, and all the Princes of *Egypt*, the chariots also, and they that rode on horsback, were drowned in the bottom of the *Red Sea*, and perished there, for no other cause, but that their ignorant hearts were still hardened, after so many signes and miracles, which were performed in the land of *Egypt* by *Moses* the servant of God. *Or, *The grave.* εἰς ᾅδου. Num.16.33.

The Lord standeth in need of nothing, Brethren, neither requireth he any thing, but that we should make confession *unto him: for the elect *David* saith: *I will confess unto the Lord, and it shall please him more then a young bullock that hath growing both horns and hoofs: let the poor see it, and rejoyce.* And again he saith: *Sacrifice unto the Lord the sacrifice of praise, and pay thy vows unto the Highest. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorifie me. For a contrite spirit is a sacrifice unto God.* Ye know, Beloved, ye know well * *Clement*, and those purer times, knew no other *Confession.* Psal.69.31. Psal.50.14. Psal.51.17.

enough the Holy Scriptures, and ye have diligently searched into the Oracles of God; therefore give them entertainment in your memory. When *Moyses* went up into the Mount, and staied there forty daies and forty nights in fasting and humbling himself, God spake unto him: *Get up* Moyses, *go down hence quickly, for thy people, whom thou broughtest out of the Land of Egypt, have committed iniquity; they have suddenly transgressed from the way which thou commandest them, they have made themselves molten images. And the Lord said unto him; I have spoken unto thee once and twice, saying; I have looked upon this people, and behold it is a stiffnecked people. Suffer me to destroy them, and I will wipe away their name from under Heaven; and I will make thee a great and a wonderfull nation, and far more numerous then this.* But Moyses *said; By no meanes, Lord: Forgive this people their sin, or els blot me also out of the book of the living.* O great Love, ô Transcendent Perfection! The servant deals freely and openly with his Lord; he begs remission for the multitude, or els requesteth to be blotted out together with them.

Exod. 32. 7. Deut. 9. 12.

Is there any one then that is bravely spirited among you? Is there any one that hath compassion? Doth any one abound in Charity? Let him say: If this sedition, or contention, or schism, be for me, or by my means; [40] I will depart, Ile go my waies whither soever you please, I will do what the multitude commands: onely let the sheep-fold of Christ enjoy peace, with the Elders that are placed over it. He that shall do so shall purchase unto himself great glory in the Lord, and every place shall receive him; *for the earth is the Lords, and the fulnes thereof.* Thus they do, and thus they will do, who lead their lives according to the rules of Gods policy; which they need not ever to repent themselves of.

☞ XL.

Psal. 24. 1.

XLI. XLII. But to instance in some Examples of the Heathen. [41] Many Kings and Governors, in the time of a raging pestilence, [42] upon answer received from the Oracle, have delivered themselves up unto death, that by their own blood they might deliver their country-men. Many have forsaken their own Cities where they dwelt, thereby to stop the farther increase of sedition and division, which might have happened by their stay. We have known many

many among our selves who have delivered themselves into bonds, that they might set others at liberty. Many have set themselves to servile employments, and receiving the hire thereof, they have therewith fed and sustained others. Many weemen also, having been strengthened by the grace of God, have performed many valiant and manly actions. Blessed *Judith*, when as the City was besieged, desired of the Elders that she might be suffred to go forth unto the Tents of Strangers: So committing herself unto danger, for the love of her countrey, and people, who were shut up by the siege; she went forth, and the Lord delivered up *Olophernes* by the hand of a woman. No less also did *Esther*, being of a perfect faith, offer herself unto danger, that she might deliver from imminent destruction the XII. Tribes of *Israel*. For she by fasting, and humbling herself, besought the Lord, the Creator of all things, the God of all ages of the world: and he seeing the humility of her soul, freed the people, for whose sake she had endangered herself. Let us also make entreaty for such as are fallen into any transgression, that moderation and humility may be granted unto them, and that thereby they may give way, and yeeld themselvs, not unto us, but unto the Will of God. So shall they through compassion obtain a full and perfect commemoration both with God, and his Saints. Let us follow that discipline, Beloved, at which none ought to be offended, or displeased. The Caveats, and warnings, we give one to another, are good, and excellently profitable; for they unite us close unto the Will of God. For thus saith the holy Word: *The Lord hath chastened me very sore, but hath not delivered me over to death. For whom the Lord loveth, he chasteneth: he scourgeth every son whom he receiveth. For the righteous* saith he, *shall smite me in mercy, and shall reprove me; but the oil of sinners shall not make fat my head.* And again he saith: *Blessed is the man whom the Lord hath reproved, refuse not thou the chastening of the Almighty; for he maketh sore, and restoreth again; he hath wounded, and his hands have made whole. Six times he shall deliver thee out of necessities; and in the seventh, evil shall not touch thee. In famin he shall deliver thee from death; and in war he shall free thee from the hand of the sword. He shall hide thee from the scourge of the tongue; neither shalt thou be afraid*

Psal. 118. 18. Prov. 3. 11. Psal. 141. 5. Job 5. 17.

afraid of the evils that are coming. Thou shalt laugh at the wicked and transgressors, and thou shalt not be afraid of wild beasts. For the wild beasts shall be at peace with thee: then shalt thou know, that thy house shall be at peace, and the dwelling of thy Tabernacle shall not fail thee. And thou shalt know that thy seed shall be multiplyed, and thy Children shall be as the grass of the field: And thou shalt come into the grave as ripe corn, that is reaped in due season, or like the heap of corn on the floor, which was brought home and put up in good time.

Behold, Beloved, there is a protection and defence for such as are instructed by the Lord. For he being a good Teacher will have us to be put in remembrance, and warned, by his own holy instruction.

XLIII. Ye therefore, who laid the foundation of this sedition, become subject to your [43] Elders; and being instructed to repentance, and bowing the knees of your hearts, learn to be subject, laying aside that arrogant and insolent boldness of your tongues. For it is better for you to be found small, and yet of some account in the sheep-fold of Christ, then seeming to your selves to be above others, thereby to be cast out of the hope you have in him. For thus saith that most powerfull Wisdom: *Behold,*

Prov. 1. 23. *I will put forth unto you the Word of my Spirit, and I will teach you my Word. Seeing I called, and ye hearkned not; I put forth my words, and ye attended not: But ye set at nought my counsels, and ye disobeyed my reproofs. Therefore even I will laugh at your calamity, and I will rejoyce when your destruction cometh; whenas trouble cometh suddenly upon you; and your desolation like a whirlwind; when affliction and distress overtaketh you. For then it shall be that ye shall call upon me, but I will not hearken unto you; the wicked shall seek me, but shall not finde me. For they have hated wisdom, and the fear of the Lord have they not chosen; neither would they listen to my counsels, but scoffed at my reproofs. Therefore they shall eat the fruits of their own way, and be filled with their own impiety.* [44] * * * * * * * * * *

XLIIII. *

XLV. * * * * * * * * GOD the [45] Beholder and *Discerner* of all things, the Lord of spirits, and all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, grant unto every soul, that calleth upon his glorious and Holy Name,

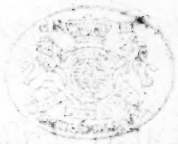
Name, Faith, and Feare, and Peace, and Patience, and Long-suffring, and Temperance, with Purity and Wisdom, to the wel-pleasing of his Name, through our [46] High Priest and Ruler, by whom unto him be Glory, and Majesty, Power, and Honour both now and for all ages evermore. *Amen.* XLVI.

[47] *Claudius*, and *Ephebus*, and *Valerius*, *Biton*, and *Fortunatus*, whom we have sent unto you, do ye in peace suddenly send back unto us with joy, that they may the sooner relate unto us the tidings of your peace and agreement, so much pray'd for and desired by us; that we also may the more speedily rejoyce *when we shall hear* of your settled condition. XLVII.

The Grace of our Lord Jesus Christ be with you, and with all them that are called by God, and through him, every where; through whom unto him be Glory, Honor, Power, and Majestie, and everlasting Dominion, from all Ages, even unto all Ages for ever.

Amen.

The End of CLEMENT's *Epistle.*



A Summary of chief Matters contained in theſe Annotations, obſerved out of this Epistle.

1. *The Equality as well of* Churches *themſelves, as of their* Governours, *in the firſt Age.* Clement *and* Linus, *what kind of Biſhops. The cauſe of the diſagreement among Writers concerning the Order and Succeſsion of the firſt Biſhops of* Rome. Biſhop *and* Presbyter, *common names at that time. The humility of them in thoſe times.*

2. *At what time, as is moſt probable, this* Epiſtle *might be written.* Baronius *commended for collecting the* Fragments *thereof.*

3. *Of the* Schiſmes *and* Factions *among the* Corinthians, *when* Paul *wrote his firſt Epiſtle to them.*

4. *A place in* Clement *cited by* Clemens Alexandrinus.

5. Ἡγούμενοι *in* Clement *to be underſtood of the* Civill Magiſtrate, *though meant of the* Eccleſiaſticall Governours, *in the Epiſtle to the* Hebrewes, *notwithſtanding the likeneſſe of ſtile, which is ſaid to be in both theſe Epiſtles.*

6. *The Epiſtle of* Polycarpus *the Martyr hath ſeverall paſſages out of* Clement. *Whether it may not be thought genuine.*

7. *The manner of citing places out of the* Old Teſtament *into the* New: *Which alſo is to be obſerved in* Clement.

8. *The* LXX. Interpreters *generally followed by the Apoſtles. Then leſſe corrupt then in after ages. Now not ſo much to be reſpected. The old* Latine *verſion of the* LXX. *in ancient uſe here in* Britain.

9. Clement *excuſed, in his inſtance of* Aaron's *and* Miriam's *being ſhut out of the* Camp.

10. Clement, *ſpeaking of* Peter's *Martyrdome, ſayes nothing*

thing of his being at Rome, *much leſſe of his* Biſhoprick *there, and Prerogative. Whether he were ever there, or no, is diſcuſsed. His was the Apoſtleſhip of the* Circumciſion. *A deplorable breach in Church-Hiſtory from the* Acts *to* Trajan's *time. Whether* Paul, *as well as* Peter, *might not from* Clement's *words be thought to ſuffer under ſome* Provinciall Magiſtrate, *rather then at* Rome.

11. *Whether* Paul *ever performed his journie into* Spain: *Or were ever in* Britain. Peter's *being there, and ordaining* Biſhops, *confirmed by our Engliſh* Romaniſts, *either from very ſlight, or forged Authorities.*

12. Clement's *manner of urging Scriptures.*

13. *A place in him out of* Clemens Alexandrinus.

14. Παλιγγενεσία. *The ſeverall acceptions of it.*

15. *The* Pillar *of Salt, into which* Lot's *wife was turned, remaining in* Clement's *time.*

16. Clement's *citing a place in* Luke.

17. *A ſentence of* Clement's *reſtored out of* Jerome.

18. *A place in* Matthew *not ſo well rendred by our* Engliſh *Tranſlators.*

19. Moſes *cited for* David. Clement *excuſed therein by many places in the* New Teſtament. *Joſephus,* Scriptor Chriſtianus, Græcè, ἀνιστόλῳ. Chriſt's *diviſion of the* Books *of the Old Teſtament.*

20. *Mr.* Young's *conjecture confirmed.* Ὠκεανὸς ἀνέκπλους, *i.e.* The unpaſſable Ocean, *meant by* Clement *of the* Britiſh.

21. Οἱ μετ' ἄυλὸν κόσμοι, *i.e.* The Worlds beyond it, *thought to be the Iſlands called the* Britannies. *A diſcourſe endeavouring to make it good.*

22. *The* Phenix, *an Emblem of the* Reſurrection *among the ancient Chriſtians. The* Reſurrection *taken for a new* Deity *by the Philoſophers at* Athens. *How far a belief of the truth thereof poſſeſs'd the better ſort of* Heathens.

23. *Of*

23. *Of what is possible, or* impossible *with God. His* Power *alwaies accompanies his* Will. *We ought to speak reverently of his* Power.

24. Clement *is defended about a place, which he is said to cite out of the* Wisdom of Solomon. *Of the* Author *of that Book, and the credit thereof.* Paul *himselfe urgeth* Heathen *Writers:* Menander *the Comedian, &c.*

25. Clement *absolutely condemnes the Doctrine of* Merits, *and* Justification *by Works.*

26. *The happiness of a Christian Church in* Clement's *judgement.*

27. Clement *is falsly urged to prove* set-times *for publick Prayers in the* Primitive *Church, which they call* Canonicall Houres.

28. Clement *is not truly and faithfully alledged, to prove, that in the first Age there was a distinction between the* Clergy *and* Laity. *Neither doth it appeare by any genuine authority of* Ignatius, *who is defended from contradicting of* Scripture, *whereof he stands accused.* Laicus *and* Catholicus, *of what use in the first Age. Christian* Presbytery *from the* Jewish; *and what that was.*

29. Μωμοσκόποι, *what they were. Henr. Stephani* Glossarium Latino-Græcum *emendatur. Victimarum* probatio. *Aruspex.*

30. Bishop *&* Presbyter; *whence the Apostles borrowed these names. No* distinction *in matter of office, to be found of them in* Clement. *Nor any* single Bishop *of the* Corinthians *in his time: Both which notwithstanding are pretended out of him.*

31. *The* Name *of Episcopacy in* Clement. *Vocabulum* honoris, quod Ecclesiæ usus obtinuit, *in Austin.* Bishops *excepted against before these times.* Chrysostome's *riding on an* Asse *envied at. Not lawfull in his opinion for Bishops to ride on* horse-back. *The small maintenance and poverty of the ancient* British, Irish, *and other Country-Bishops. The ambition, ex-*

ceſſe and cruelty of the Roman *taken notice of by an* Heathen Hiſtorian. Ἐπίσκοπος, *how taken in ancient Authors.*

32. *The Apoſtles power in* conſtituting Biſhops & Deacons *conveyed unto* others. *Yet ſuch choice of Miniſters, according to* Clement, *is ineffectuall without the generall* conſent of the people. *A difficult thing to know* who, *and* what *kind of* Biſhops *were firſt inſtituted by the Apoſtles.* Euſebius *his confeſſion to that purpoſe. Moſt* Records *of the firſt times utterly loſt.*

33. *A ſentence of* Clement's *ſeverally interpreted by* ſix *very learned men. Some of their* various readings *of it upon conjecture.*

34. Clement *not faithfully dealt withall. A* tranſitive *note added on purpoſe in the tranſlation of a paſſage of his into* Engliſh, *the better to make it appeare, that* Biſhop *and* Presbyter *are diſtinguiſht by him: Which notwithſtanding appeares not out of him.*

35. Paul's Goſpel. *What in* Clement *is to be underſtood thereby. S.* Johns *firſt Epiſtle cited alſo under the Title of* Εὐαγγέλιον. *No alteration of Church-government caus'd upon the* Factions *and* Schiſmes *of the* Corinthians, *as is urged.* Jerome *is therein defended.*

36. *Whether there were another* Cephas *beſides* Peter. *The place of* Paul, 1 *Cor.* 1. 12. *underſtood of* Peter *by* Clement, *againſt ſome* Interpreters.

37. *A place of* Clement's *urged by* Clement *of Alexandria.*

38. *Another place of his alſo to be found in his writings.*

39. *A place of* Clement's *tranſlated by* Jerom.

40. Epiphanius *miſ-applies a paſſage in* Clement. Chryſoſtom's *imitation of the ſame place, and his golden* Reſolution.

41. Clement *excuſed, for urging the ſtory of* Judith, *by the example of the* Apoſtles: *who in their Epiſtles cite ſeverall* Apocrypha *of the* Jews, *beſide* Heathens.

42. *A place of some antient Gr. Tragedian perhaps alluded to by* Clement.

43. *The practice of* Presbyterian *government* only *asserted by this Epistle. The* weightinesse *of the* charge: *and what care the* people *ought to have in the* choice *of such as are to sustain the burthen thereof.*

44. *A sentence of* Clement's, *perhaps restored to this Epistle where the* lacuna *is, out of* Basil *the* Great. Clement's *Epistle to the* Corinthians *cited by the Author of the* Questions ad Orthodoxos. *It is not* Justin Martyrs. *The antiquity and authority of the* Sibyllin *Verses.*

45. Παντεπόπτης. *This word borrowed by* Polycarpus *out of* Clement.

46. Clement, *speaking of* Christ, *is defended against the censure of* Photius, *the Patriarch of* CP.

47. *Their names who carried this Epistle from* Rome *to the Church of* Corinth. Fortunatus. Biton. *The holy* forgery *of the Primitive times.* Apocryphall Gospels *and* Epistles *under the Apostles, and other holy Mens names.*

ANNOTATIONS.

THe Church of God which sojourneth at Rome, *to the* &c.] I.
Two things may be observed from the very *Inscription* of this *Epistle.* First, The equality that was as well between these two Churches themselves, as the Governors thereof, called *Elders* of the Church, and *Bishops*; there being at this time no Superiority or precedency, which notwithstanding the Bishops of *Rome* have since then affected. Secondly, That the *Elders* of both by themselves, without any extraordinary *Bishop* placed over them, did govern as well the Church of *Rome*, as that of *Corinth*; it being very unlikely, that the names of them should have been concealed in this

this *Inscription*, had either of the Churches had any one at that time in such eminency of place, or power, above the other Rulers. For *Clement* was not now any singular, or * onely Bishop of *Rome*, nor placed above the *Presbytery* thereof. But one of those Ministers, whose help the Apostles used in founding of Churches, *Paul* calling him his *fellow-laborer*; as was *Linus* also without question, whom he mentions too; and both whom the Ecclesiasticall History makes Bishops of *Rome*, some placing them both before *Anacletus*, and of the two, *Linus* first; some making *Clement* last of the three; but others again put him before either of the other two. Which confusion the learned *Salmasius* conceives to proceed from no other cause, then that they were not particular and onely Bishops, as the most would have them to be, but some of those many Presbyters, who were appointed to govern the Church of *Rome* with equall and joynt power. And truly the Reverend Bp *Usher* * acknowledgeth, that when this Epistle was written by *Clement*, the names of *Bishop* and *Presbyter* seemed to be common; as indeed thereby it appeares: though *Vedelius*, the Professor of *Geneva*, grant that this distinction was already * grown for some good while to be in use in *Clement*'s time: which how it can be, *Clement*'s banishment, nay, Martyrdome, happening very presently upon the writing thereof, as is most probably † conjectured, I leave to others to consider of. However it is a very good observation which the learned Mr *Yong* maketh, that *Clement* being to exhort the disagreeing and factious part of the Church of *Corinth* to compliance and brotherly condescension in love and humility, he makes no use of any power from his own, but gently entreats them through the whole Epistle in the generall Name of the Church of *Rome*, never mentioning himself, or his own authority any way: So unfitting a thing did those holy men of the Primitive times conceive it to be, [ἐπαιρεῖσθαι ἐπὶ τὸ ποιμνίον τοῦ Χριστοῦ,] that I may use *Clement*'s own words, imperiously and arrogantly to advance themselves over the flock and people of Christ, allowing such no part or portion at all in him: contrary to what we have seen, and have been very sensible of in our dayes.

* As he was not formerly at *Philippi*. See *H. Grotius* upon the following Scripture. Phil. 4. 3. 2 Tim. 4. 21.

Cl. Salmas. dissert. de Episcop. & Presbyt. cap. 4.

* Dissert. de *Ignatii*, &c. scriptis, cap. 18. in addend. p. 137. *quum ista scripsit* Clemens, Epis. & Pres. *communia adhuc videantur fuisse nomina.* Nicol. Vedel. Exercit. 8. in epist. Ignat. ad Mariam. ca. 3.

* *jam invaluisse.*

† v. Dn. Junium in προσημείωσι in *Notas* ad Clementem.

II. *The calamities and sad accidents which have happened unto us.*] All antiquity being wholly silent about the time when this Epistle

Epiſtle was written, learned Mr *Yong* from theſe words, as alſo from a main circumſtance in *Clement*'s relation of *Paul*'s ſuffering, doth make a probable conjecture that it was ſent by him in the time of his baniſhment to the Church of *Corinth*, which was about the beginning of *Trajan*, or not long after, ſome two yeares before his martyrdome. The great *Annaliſt* refers the writing of it to the twelfth yeare of *Domitian*, ſome ſix, or ſeven years ſooner: But his *Eminency* pleaſes not to vouchſafe any ground or reaſon for his ſo doing. Yet his *induſtry* is very highly to be honored, for that deſpairing ever to find an entire Copy, he firſt attempted to collect out of the Fathers writings, and ſet together, the unvaluable reliques of this **admirable* and † *abſolute*, (for ſo it was eſteemed of old,) and withall, * *moſt uſefull* Epiſtle; as it were the fragments and ſhattered parcells of ſome ineſtimable, but almoſt decayed ſtatue; being not the leſſe to be reſpected, for that it had undergon the ſame fate, which, by the meanes of bad times and worſe hands, many an excellent and choice piece hath met with, to the unſpeakable loſs and damage of poſterity.

Baron. ad An. XCV. § 1.

* θαυμασία. Euſeb. l. 3. c. 12. Eccl. Hiſt. ἀξία πολλῆς θαύμα[τος]. Niceph. Call. lib. 3. cap. 18. † ἰκανῶ[ς] δέτη. Iren. li. 3. c. 3. apud Euſeb. * *Valde utilis.* Hieron. in Catalog. Script. Eccleſiaſt.

Abominable and ungodly ſedition.] *Baronius* makes the firſt Epiſtle of *Paul* to the *Corinthians*, wherein he taxes them for their a *ſchiſms* and b *factions*, to be written neer forty years before this of *Clement*. It ſhould ſeem very ſtrange, that notwithſtanding the earneſt endevours of the Apoſtles, and their miniſters in the Goſpel, for ſettling of peace and unitie in this Church, their diviſions ſhould revive and again get head, with more ſtrength and obſtinacy, and grow more inveterate, as appeares by this preſent *abominable* and *ungodly* ſedition and breach among them; ſo ſoon did *the enemy*, that *evil one*, begin to ſow his *tares* even in the pureſt times and Congregations, and ſo unhappily they thrived. To work them to an agreement was this Epiſtle purpoſely written, as *Euſebius* tells us out of *Hegeſippus*, a very antient writer, (not the ſuppoſititious that is extant,) and *Irenæus lib.* III. *cap.* III.

III.

Ad annum LVII. § 2.

a 1 Cor. 1. 10. σχίσματα.

b 1 Cor. 3. 3. διχοστασίαι.

μιαρᾶς καὶ ἀνοσίου στάσεως. Clem.

Eccl. hiſt. li. 3. cap. 12.

For who hath ever ſojourned among you, that &c.] This whole paſſage, and others following, are cited from hence by the other *Clement* of *Alexandria*, who lived after this *Clement*, I mean flouriſhed, ſomewhat above CXX. years.

IV.

σχολ. δ.

V. *Them that are* Governours *over you.*] The word in Greek is ἡγουμένων. *Eusebius*, and out of him *Hierom*, observes that not onely the character of the phrase in this Epistle is like that in the Epistle to the *Ebrews*, but that many even entire sences, and very same words are heer borrowed from thence. So that *Eusebius* dare hereupon almost undertake, that *Clement* was the Translator of that Epistle out of the *Ebrew* (in which language it is vulgarly thought *Paul* wrote it to his countrymen,) into *Greek*, as we now have it, rather then *Luke*. Yet however, this word hath a differing sence heer from the use and signification of it in the last to the *Ebrews*, where it is taken for the *Presbyters*, or *Elders* of the Church, as most plainly appeares by the inspection, and comparing of the 7. and 17. verses. For in this place, and through the whole Epistle, where it is to be found, I am sure seven times at least, we must understand it of the *Civill Magistrates*, and their power, called ἐξουσίαι in *Paul*'s language, *to whom* he bids *every soul to be subject*: and of whose suffering, and death, *Clement* making mention, he doth tell us in this following discourse, that it was ἐπὶ τῶν ἡγουμένων, under the *Emperors*, or their *Governours*. Neither signifies it otherwise in the other places. And so in like manner neither is the *Presbyterie* of the Church intended by πρεσβυτέροις in the words next following, but the elderly sort onely, as opposed to the youth: which whole sentence of *Clement* is well illustrated by what we read in the *Proëm* to the Laws of *Charondas* of *Catana*: ἡγεῖσθαι δὲ καὶ παραγγέλλειν πρεσβυτέρους νεωτέροις * τῷ αἰδεῖσθαι καὶ αἰσχύνεσθαι τὰ κακά. himself elswhere also joyning together ἡγουμένους, πρεσβυτέρους, and νέους. *i. e.* The Rulers, or Magistrates; the aged sort; and the young men: And yet the *Order* it self is abundantly asserted by him, as in opposition to solitary Episcopacy, in this *Epistle*, as you will hear in what follows.

Eccl. hist. l. III. cap. 32. Catal. Scrip. Eccl.

Ebr. 13. 7. 17.

Rom. 13. 1. Tit. 3. 1. *Imperatoribus.* Jun. *Præfectis.* Salmas.

Intēr Fragm. Pythagoreorum.

* ἴσ. τὸ.

VI. *Unblameable and pure conscience, loving their own husbands.*] These very expressions, as also many others besides, as may be seen in what followes, are borrowed out of *Clement* by *Polycarpus*, that antient and faithfull witness of *Christ*, and the Scholler of *John* his *beloved Disciple*, in his Epistle to the *Philippians*. This note is added, to this end and purpose, not onely to prove this Epistle to be genuine, and of that antiquity which

we

we believe it to be of, (which notwithstanding is sufficiently already made to appeare;) but also that a certain authority, and respect, given to it in time of most remote antiquity, (for in after ages it was publiquely read in [a] Congregations, and Churches,) may be observed, and taken notice of. For to question the Epistle of *Polycarpus* for spurious, and a supposititious birth, none, that I know of, have undertaken to do it. What passages * *Eusebius*, and that diligent Greek Patriarch in his *Bibliotheque* long-ago cited out of it, are yet to be found in it. And the Church Historians of *Madenburg*, refer us to the diligent *antiquitatis scrutatores*, themselves having little, or nothing to any purpose, to say against it: especially if we do consider the simplicity and plainness [b] of the Apostolicall times, and style. They had better hearts; we indeed better tongues, and pens. But neither doth the judicious Dr *Rivet*, that singular ornament sometime of *Leyden*, take upon him to censure it. As for that Greek copy of it, onely mentioned by him, what the Incomparable Dr *Usher* observed concerning it, and the credit it might have, all that perished in the late great schath-fire at *Oxford*, accompanied with other rare parcells of Church antiquity, to the no small grief of all them, that make search and enquiry after matters of this nature.

[a] Euseb. lib. 3. cap. 12. Epiphan. contra Ebionitas. Hieronym. in Catal.

* Hist. lib. 3. κεφ. λϛ. Photius Patr. CP, in Biblioth. num. 126.

[b] 1 Cor. 2. 1. 4. Andr. Rivetus Crit. Sacri li. 2. ca. 3. edit. ultima.

† Edit. *Ignatianæ*, p. 243. & Not ad *Polycarp.* num. 1.

The beloved hath eaten, and drunken, &c.] This short passage is the summe of three whole verses out of the XXXII. Chapter of *Deuteronomy*. It is the manner of *Clement*, and indeed of the Fathers after him generally, to cite places of Holy Scripture, not alwayes in their own words and sentences, as they are conceived there; thinking the authority of it sufficiently enforced upon their hearers, or readers, if, keeping still close to the true meaning and intention thereof, they did not constantly render the very language of the Text, but sometimes make use of expressions, though not disagreeing, yet not the same ῥητῶς and αὐτολεξεὶ, or, as we say, word for word. For the great *Lawyer* tells us, *Leges non ex verbis, sed ex mente intelligendas*. And if this will not be enough to render them excusable, the very *Apostles* themselves, (examples fittest to follow, and ablest, if any, to justifie,) in unquestioned writ have done the like, as both Mr *Yong* hath well observed upon this Apostolicall Writer, and

VII.

D. de legib. l. *Scire leges*. & l. 2. C. de Comm. legat.

every one knowes who hath been but diligent to compare with the Old Teſtament places quoted thence into the New. They did likewiſe, not without the ſame warrant, to make up one perfect ſenſe, or period, collect, and heap together pieces or portions taken from ſeverall places and paſſages of Scripture, as if they had been there joyned together, and followed one another. And this our Lord *Chriſt* himſelf doth, *Matth.*21.5. *Tell ye the daughter of* Sion, *Behold thy King cometh unto thee, meek, and ſitting upon an aſſe, and a colt, the foal of an aſſe.* For the former words, *Tell ye the daughter of* Sion, are taken out of *Iſai.*62.11. what followes is to be found in *Zech.*9.9. To have noted thus much, will ſerve, as a ſufficient προθεωρία, to prepare the ordinary and leſs knowing Reader, and withall prevent his being troubled, if he find not all quotations, alleged heer in what follows, juſt agreeing with thoſe *Bibles*, which we have commonly in our hands. And they that do not obſerve this, [a] *Fieri non poteſt quin impingant*, ſaith the excellent *Heinſius.*

[a] Exerc. Sacr. lib.3.cap.4.

VIII. *If thou offer aright, and doſt not divide aright*, &c.] They, that onely turn over the Engliſh Bibles, will the leſs wonder at this reading, when they ſhall underſtand, that not onely *Paul* himſelf, the *Evangeliſts*, and *Apoſtles*, with all the antienteſt *Fathers* of either language; but even the learned *Jewes* themſelves, which lived preſently after Chriſt, and at the time of the laſt Captivity, uſed for the moſt part that Greek Tranſlation, which is commonly called, *The Septuagint*, from whence this Text is taken. To inſtance in one or two places of an hundred: In the Goſpel, where it is ſaid, that Chriſt *came to* Nazareth, *and according to his cuſtome went into the Synagogue on the Sabbath day, and ſtood up to read; and that there being delivered to him the book of the Prophet* Eſaias, *he opened it, and found the place where it was written*, The ſpirit of the Lord is upon me, &c. Theſe words, and what follow, *Luke* delivers to us according to the *Septuagint*, though it be moſt manifeſt Chriſt read them in the *Ebrew*; now that verſion, for what we read out of Ebrew [*and the opening of the priſon to them that are bound*] hath, καὶ τυφλοῖς ἀνάβλεψιν, *and recovering of ſight to the blind:* to which *Luke* adds (as if it followed) out of (*Chap.* 58.6. ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to let the oppreſſed*, or *broken, go free.* But you will ſay *Luke* was no *Jew*; and therefore

Luk.4.18. Iſai.61.1.

therefore could not well interpret out of a language he understood not. And we dare not peremptorily determine that every one that had the Spirit, had likewiſe the gift of languages. For *Paul* then, who was one, he in the Epiſtle to the *Galatians* proving, againſt the *Jewes*, that were the Children of the *Free-woman*, and not of the *Bond-woman*, cites a place out of the ſame Prophet, after his uſuall manner, according to the Seventies Gr. edition; as *Hierom* hath obſerved it. Nay, being an *Ebrew of the Ebrews*, and writing to his own country-men (for he is verily thought the * Autor) he doth exactly (whether he writ it in the *Ebrew*, or no,) follow † the ſence and words of the very ſame Tranſlation; except any one can ſurmiſe, that his ſcribe, or Interpreter (be it whether it will be) durſt be ſo bold, as to deliver that again according to the LXX. which himſelf had firſt conceived, and dictated, after the *Ebrew verity*. *Sequutus eſt author hujus epiſtolæ* LXX. *Interpretum editionem*, ſaith the all-knowing *Joſeph Scaliger*; The *Author* not *Tranſlator*: and there are other reaſons would make a man conjecture that it was originally Greek. Though not in this perhaps, yet in many other things of this kind antiquity hath fouly impoſed upon our belief. However, certain it is, that two of *Paul*'s own country-men, and the learnedeſt of the Nation after him, the one *Philo*, eſteemed by antiquity the *Plato* of the Jewes; the other *Joſephus*, a *Phariſee* by his own report; whom though I will not compare with *Paul* for exactneſs of obſervance in his ſect, (which himſelf ſticks not to make boaſt of, even after his converſion,) yet undoubtedly was he moſt exact, as well in the Language, as lawes of his own people: Notwithſtanding that, both theſe are obſerved to make uſe of this verſion of the 70. Elders, rather then themſelves to interpret out of their own Books, and Language, (which they were moſt abſolutely able to do, it being native to them; and their Gr. onely acquired by ſtudy,) as often as occaſion offered it ſelf. And indeed it is to be wondred at in *Joſephus*, that he ſhould ſo do; eſpecially in a matter of that moment, as the computation of the yeares from the Creation, in which he makes choice to follow the Seventies account, which indeed as far diſagrees with the *Ebrew* *, as the *Samaritan* comes not neer either of them. And whether *Nennius*, the old Britain, follow

Gal. 4. 27.

Phil. 3. 5.

* Baron ad An. LX. § 42. 43. &c. vide Lamp. Alard. Epiphyl. lib. 1.

† Hieron. in Iſai. cap. 6.

Act. 22. 3. 26. 5.

Præfat. ad Αγχαιολ. & contra Appion. lib. 1.

* Videſis Mich. Glycam Annal. part 2.

Hist. Britonum. cap. 1.

follow him, in his Translation by *Ruffinus*, in reckoning the same yeares, or else the old *Latin Translation* out of the Seventy, is a question needs not heer much to trouble us. Now all this is said, not with any intent to prefer the *broken cisterns* of Translations, before the *fountain of living waters* contained in the Originall Ebrew: but to shew in what esteem, and how generally received the Seventies Edition was in the Apostles age, and those next following: and we must needs say with *Jerom*; [a] that *that is a true Translation which the Apostles approved of*: Onely it were to be wished, we had it now in that *purity*, * according as the Primitive Church enjoyed it: Of the restoring of which, in some good sort, Mr *Yong* (a man born for publique good, and advancement of better literature,) hath given the Christian learned world, not onely good hopes, but also some assurance. In the mean while, having it no better then we have, who can patiently bear with that too magisterious censure *, of one, who otherwise indeed had learning enough for two honest Bishops: *Magnam habere* ῥοπὴν, saith he, *debet interpretatio* 70. *& in iis quæ ad Christi condescensionem* (συγκατάβασιν, *& in carne suscepta* ἀναστροφὴν) *spectant, majorem apud me habebit, quàm* Hebraica, *quam tantopere quidam ampullantur, veritas, ut appellant.* And yet he had told us not long before, that it was but a *miscellany version, non pura puta* 70. *ex* Aquilæ, Symmachi, *aliorum versionibus conflata.* He was a man † *Græcè sanè & Latinè doctus*; and of the two Languages, which it pleased the Holy Ghost to make use of, becoming an exquisite Master in the one, *contempsit alteram.* As for this very Text, [b] *Asserius Menevensis* (he was Bp of *Sherborn* about the year DCCCLXXX.) hath the reading of it after the Gr. of the 70. out of the same Latine version thereof before mentioned, and generally in use of old time in these Kingdomes, before the vulgar Latin came either to be admitted, or enforced: *Si rectè offeras, rectè autem non dividas, peccas.* And what follows heer in the next words; *And* Caïn *said unto* Abel *his brother, Let us go along into the field,* διέλθωμεν εἰς τὸ πεδίον, according to the same LXX. although it be wanting in the *Ebrew*, yet it is to be found in the *Samaritan Pentateuch.* Of which also [a] *Jerom* took notice: *Superfluum ergo est*, saith he, *quod in Samaritanorum & nostro volumine reperitur, Transeamus in Campum.*

[a] Ep. ad Damas. in 4. Evang. *Illa vera interpretatio, quam Apostoli probaverunt.* v. ejus præf. in Jerem.

* *Si 70. Interp. pura, & ut ab eis in Gr. versa est editio permaneret, superfluè, mi* Chromati, *impelleres, ut Ebræa tibi volum. Lat. sermone transferrem.* Hieron. prolog. in Paralip.

* Rich. Montacut. Ep. Norwic. Orig. Ecclesiast. tom. 1. part. poster. § 54. p. 36.

† J. S. de DIs Syr. Synt. 2. cap. 16.

[b] De Gestis Ælfredi R.

[a] Quæst. Ebr. in *Genesim.*

Campum. See incomparable Mr *Selden prefat. ad Marmora Arundelliana.*

Aäron *and* Miriam *had their habitation out of the Camp.*] We must heer read *Clement* warily, and favourably. *Aäron* is not said in the Text to be shut forth; but *Miriam* onely. Neither was their murmuring against *Moses* the immediate cause thereof; for then had *Aäron* also been put out: But *Miriam's* leprosie, (according to the Law;) it being the particular and single punishment inflicted upon her by God, and that for particular reasons not heer to be discussed, for her *speaking* against *Moses*. See *Deut.* XXIV. 9. But *Clement* may be excused by great examples. *Paul* tells us in his I to the *Corinth.* that Christ, after *he rose again, was seen of* Cephas, ἔπειτα τοῖς δώδεκα, *then of the twelve.* A perfect number for an imperfect. For indeed there were not at most above eight, if so many: *Judas* having hanged himself; *Peter*, with the beloved Disciple, being absent; as appeares by passages in *John*, and *Luke*; Neither indeed was *Thomas* there. And from *Paul's* following words we may gather *James* was away too. Now these words are meant of his first appearance to his Disciples. So that they, (and some of them are of the antients,) do nothing, who have mended the place, [ἕνδεκα, *eleven,*] when as neither so the account will stand good. Many such instances may be brought also out of the most antient and best Heathen writers; but this is not a fit place for them. This shall be enough.

IX.

Levit. 13. 46.

1 Cor. 15. 5.

Joh. 20. 10.
Luk. 24. 34.
Joh. 20. 24.

He passed unto the due appointed place of Glory.] Gr. ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. *Polycarpus* in his Epistle to the *Philippians* makes use of this expression, (which he borrowes from *Clement,*) concerning *Paul*, and other holy men; onely the *Verb* ἐπορεύθησαν is from this place to be restored thither*: εἰς τὸν ὀφειλόμενον ἁγίοις τόπον ἐπορεύθησαν, οὗ εἰσί, &c. And the whole passage of that part thereof is transcribed by *Eusebius.* But in this mentioning of *Peter* heer, there is nothing of his Prerogative and Primacy; nothing of his universall Episcopacy, and unlimited Jurisdiction bequeathed to his Successors; no not any thing of his own being Bishop of *Rome*; or appointing *Clement* after him to succeed in a single prelaticall power above the other *Presbyters.* Not a word of all this in him, from whom, had there been ever any

X.

* Patr. Junius Not. Critic. in Polycar. Ep. *Oxon.* edit. à *Dn. usserio.* 1644. Eccles. hist. lib. 3. *cap.* 36.

any such thing, we might best expect it. Nay his very being at *Rome*, whether ever at all, or no, is questioned, I and denied too, by men of unquestionable learning, † *Ulricus Velenus*, *Math. Fl. Illyricus*, *Dav. Pareus*, *Jos. Scaliger*, *Sibrandus*, *Salmasius*, and divers others. And indeed that he never saw *Rome*, for about some XX. years next after the Ascension of Christ, may be demonstrated by very evident places of Holy Scripture: where notwithstanding they will have him to be crucified about some XXXVII. years after that time; having sate Bishop there above XXV. of them, and VII. more before that at *Antioch*. This, I say, if we prove, that *Peter* was so far from being at *Rome* for the first XX. years, (and we will see what may be done afterward for the other XVII.) that indeed he was at *Hierusalem*, or in places a great deal more remote then it, in the East for all that while, we shall wondrously trouble their account, and indeed shake the whole foundation and fabrique of their ill-contrived *Roman* Eccleſiasticall Monarchy, which they pretend to derive, (but upon most uncertain proofs,) from *Peter*'s residence, and jurisdiction, there. τοῦτο ἔστω. And thus we doe it.

† Tract. super eâ re apud *Melch. Goldast.* Tom. 3. Monarch. Rom. Imperii.

For the I. year after the Ascension, *Peter* preached *daily* at *Hierusalem*, either *in the Temple*, or *in* private *houses*, notwithstanding his former imprisonment, and the Order of the Councel to the contrary. *Act.* 5.42. After the Martyrdom of *Stephan*, which happened in the II. [a] year after the Ascension, he was sent with *John* to them of *Samaria*, whence *he returned to Hierusalem*, *Act.* 8.14.25. The IV. or perhaps the V. year, and the third after his own conversion, St *Paul* sees him at *Hierusalem*, and staies with him 15. daies. *Gal.* 1.18. The sixt year after he cures *Æneas* of the palsey at *Lydda*, and from thence goes to *Joppa*, where *he tarried many dayes*. *Act.* 9.34.43. The VII. year he baptizes *Cornelius* the Centurion at *Cesarea*. *Act.* 10.48. where he *tarried certain dayes*; and returning to *Hierusalem*, he is found fault with for *going out to men uncircumcised*, that is, the *Gentiles*. *Act.* 11.3. And upon this check received, it appeares by *Gal.* 2.8. that he meddled not any more with the Gentiles, but effectually laboring in his Ministry to the Circumcision, as is most likely, he staid thereabout till the XI. year, in which he was imprisoned by *Herod*, and miraculously freed, *Act.* 12.4. And this is the

a Baron. ad An. XXIV. § 301.

time

time ſay ſome he went to *Rome*. But they ſay it onely. Beſides, how can this agree with his ſitting at *Antioch* VII. years before his coming to *Rome*, which they tell us of? Now he hath not been at *Antioch* yet, nor will not be till anon. And we find him again at *Hieruſalem*. For the XIVth year after S. *Paul* had ſeen him at *Hieruſalem*, (before mentioned,) which makes the b XVIIIth after Chriſt's Aſcenſion, and in the IX. year of *Claudius* he meets with him again in the ſame place, and leaves him to the Circumciſion, himſelf and *Barnabas* departing to the Gentiles, according to an agreement made among them. *Gal.* 2. 9. Which agreement being put into their hearts, without all doubt, immediately by the Holy Spirit, as being Preſident of their Councel, we cannot piouſly, or with Charity, imagine, that *Peter* would break the Order thereof, or ſo much as a compact agreed upon among themſelves; eſpecially if we conſider how wary he muſt needs be in dealing with the Gentiles, by reaſon of the fear he ſtood in of them, who were of the Circumciſion, *Gal.* 2. 12. and to the miniſtry of whom he was deputed by the Spirit, not onely at this Aſſembly; but formerly alſo: for his was ἀποστολὴ τῆς περιτομῆς, *The Apoſtleſhip of the Circumciſion*, *Gal.* 2. 8. Well; after this Councel, held, as is ſaid, about eighteen years after Chriſt's Aſcenſion, *Paul* meets him yet again, (it is not very likely it ſhould be preſently after,) and that at *Antioch*, far enough out of the way from *Hieruſalem* to *Rome*, where he *withſtands him to his face*, and frights him frō meddling any more with the Gentiles, as being wholly contrary to their compact and agreement. *Gal.* 2. 11. From hence he *withdraws and ſeparates himſelf*. *Gal.* 2. 12. But whither goes he? To the *Jewes*, or Chriſtians, in *Rome*? At this time there were none to be found there. *Oroſius* c out of *Joſephus*: Claudii *anno nono expulſos Urbe* Judæos, *refert* Joſephus. Suetonius: d Judæos *impulſore* * Chreſto *aſſiduè tumultuantes* Româ *expulit*. *Claudius* had baniſhed thence all the *Jews*, before *Peter* could get thither; that is the *Chriſtians* aſwel: † for as yet they were not ſo quite diſcriminated by the *Romans*; ſo that *Oroſius* needed not ſo much to have troubled himſelf about this place of *Suetonius*. Moſt certainly he went then to *the ſtrangers ſcattered in* Asia. &c. παρεπιδήμοις διασπορᾶς † Asiæ. whoſe Metropolis was *Babylon*, and

b v. Hieron. in 11. ad Gal.

c Oroſ. lib. 7. c. 6.

d In *Claudio*, cap. 25.

* *Chriſt.* So called by the Heathen.

† Adi Arrian. in Ἐπικτήτ. lib. 2. cap. 9. *parùm hoc intellectum ab Interprete.*

1 Pet. 1. 1.

from whence he wrote his First Epistle. 1 *Pet.*5.13. *The Church which is at Babylon elected together with you saluteth you.* That *Babylon* heer is meant of *Rome*, it is not *Eusebius* out of fancifull *Papias*, or *Jerom* out of him, that can perswade us without better reasons. For the conceit indeed of *Baronius*, that *Peter* should give a false name to the place, because he would not be found out where he was, truly it is not altogether irridiculous; though himself thinks he speaks *somewhat prudently* therein. We know the difference between *Epistolicall*, and *Prophetical*, expressions; and confess we deserve to be laugh'd at, if we should beleeve him, that it was usuall with the Apostles, to change mens names, aswell as the names of places, for particular ends and advantages; as we have seen the *Jesuites* do with us, the *Cardinals* very friends, and greatest Champions for *Peters* Primacy at *Rome*. By this time it appeares to every ingenuous understanding, that will not suffer it self ὑπὸ ἀγωγὸς, to be led by the nose by whatever authority it is, which can but plead antiquity, that *Peter for some* XX. *years after Christs Ascension never so much as saw* Rome. ὅπερ ἔδει δεῖξαι· *quod erat demonstrandum.*

Ad An. XLV. § 17. *Nec me imprudenter dicturum existimo.* &c.

Let us now speak to the other XVII. years.

We have seen, that during the Reign of *Tiberius*, *Caligula*, and even unto the end of *Claudius*, *Peter* hath never been at *Rome*. *Nero* is next. Let us hear what the great [e] *Amender of times* will say: *A Christi in cœlum recepti ad* IV. *annum* Neronis *certo certius est* Petrum Romam *non venisse*. You hear how peremptory he is. He tells us *certainty it self is not more certain*, then that *Peter* never came to *Rome* before the IIII. year of *Nero*. Whether he did after that, or no, remaines to be examined. About the end of *Claudius*, or at least the beginning of *Nero*, as is generally beleeved, some two or three years before his own coming thither, *Paul* writes his Epistle to the *Romans*, though *Pareus* would have it later. In the last Chapter thereof he salutes, besides others, by name neer upon thirty [f] Saints, men and women, of that Church. Now *res ipsa clamat*, saith *Calvin*, [g] *non debuisse Petrum præteriri, si Roma fuisset.* Not Christian charity, but common ingenuity may wonder, that *Peter* should be omitted, had he been at *Rome*. *Tantæne animis cœlestibus iræ?* So fervent

[e] Jos. Scalig. ad Joan. XVIII. com. 31.

[f] Rom. 16. 2.

[g] Instirut. cap. 8. § 101.

fervent ſure was S. *Paul*'s love to all the Saints, that he could by no meanes neglect, much leſs hate, him whom he had once thought worthy of his chiding, and reproof, at *Antioch*. Or had he left *Rome* by reaſon of the *Edict* of *Claudius*, as *Baronius* h pretends, but having no Teſtimony in the world for it, (and yet this is all the reaſons he allegeth for *Paul*'s not naming him, though he makes ſhew of more,) ſo great a light of the Church being miſſing from his own Orb, might have ſeemed worthy of S. *Paul*'s enquiring after; eſpecially writing to the place where he is conceived to have had ſuch power and preëminence. But ſome few yeares after *Paul* himſelf comes to *Rome*. There was ſtore then of *Jews*, and *Chriſtians*, in the City. Doth he then finde *Peter* returned? No ſuch matter ſet down by him that tells us the ſtory; and it is not probable that *Peter*'s name at leaſt, in caſe he were come back to *Rome*, ſhould have wanted ſetting down by him, that was otherwiſe very ſtudious of his actions; and who tels us that many others reſorted unto *Paul*, while he *dwelt in his own hired houſe*, for the ſpace *of two whole yeares* together. None, no not any the leaſt mention neither of his being at *Rome*, is to be found in thoſe many Epiſtles written there by *Paul*, to the *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, *Timothy*, *Philemon*, after his long continuance in that place. He acquaints the * *Galatians* with his ſeeing him at *Hieruſalem* and *Antioch*: and could no accident happen at *Rome*, that might miniſter him occaſion to mention his ſeeing him there, (if perchance he did ſo) in his Letters to none of the Churches? He gives teſtimony to the *Philippians* concerning this *Clement*, then with him in *Rome* when he wrote his † Epiſtle to them; and would he ſay nothing of *Peter*, by whom they will needs have *Clement* conſtituted to be his ſucceſſour in the Biſhoprick of *Rome*? He tels the ſame *Philippians*, he had none with him ſo equally affected like himſelf as was *Timothy* for their good, all *others ſeeking their own, not the things which are Jeſus Chriſts*. Can this aſperſion light upon *Peter*? Can *Timothy*, but a ſon of *Paul*'s nurtering, and a meer novice in compariſon of *Peter*, have a greater care of the people of Chriſt, then he that forſooth muſt be Univerſall Biſhop of all the Churches? S. *Paul* tels the ſame *Timothy*, that *at his firſt anſwer at* Rome *none ſtood with him*,

h Ad An. LVIII. § 51.

A&. 28. 30.

* Gal. 1. 18. 2. 11.

† Phil. 4. 3.

2 Tim. 4. 16.

but all men forsook him. High shame for *Peter*, if so be he were then at *Rome!* Nay, in the same Epistle (which they tell us was written in the last [i] year of *Nero*, and is that of both their Martyrdoms,) S. *Paul* signifying unto him, with a prophetique spirit no doubt, his *departure being at hand, the finishing of his cours, and the obtaining of a Crown*; he acquaints him withall what way *Demas*, and *Crescens*, and *Titus*, and *Tychicus* had taken: And out of a consideration of his own solitude, he lets him know moreover that of all the Ministers of the Gospel *Luke onely was with him.* And was not *Peter*'s errand whithersoever worthy the giving *Timothy* notice of? Or if they, whom he names, were all, who had departed from him, what becomes of *Peter* then, when *Luke* alone is found remaining? Where now shall we find *Peter* in the time of *Nero*? or where hath he bestowed himself? [k] Οὐδείς μ' ἀρέσκει περιπατῶν ἔξω θεός. *I like not these stragling gods.* said the Comedian of old. A Bishop never resident; never at home in his own Diocess; but alwayes ἀλλοτριοεπισκοπῶν, * quite contrary to his own rule and precept? An il president sure, and example, to the Bishops of after ages; and too much (the whole world is witness) imitated, and observed. But though we cannot find him alive, and exercising his Jurisdiction, in this great City, the *publique* [l] *Star of the whole Earth*, shall we find him dead there? Neither doth that sufficiently appeare. Certainly a most strange fate, that the manner of his suffring (*Joh.* 21.18.) should have clearer testimony given of it, then the place where! The understanding Reader by this time cannot be ignorant, why we have so vehement a suspicion of the truth of that common relation concerning *Peter* and his martyrdome at *Rome*. What is to be done then? To forsake slight, and, as is manifest, forged authorities, and in stead of them to fly to conjectures, will afford us but small help for the finding out of the truth. And yet me thinks *Peter*'s writing of his Epistle from *Babylon* seems to me to confirme that most probable one of *Scaliger*, [m] who thinks he rather suffred under some *Provinciall Magistrate* ἐν τῇ διασπορᾷ Asiæ, where he preached to the *Jewes* scattered far and wide in *Pontus, Galatia, Cappadocia, Asia*, and *Bithynia*. However his argument out of *Tacitus* is not good to prove that he was not *crucified* at *Rome* under *Nero*,

i *Henr. Bunting.* Chron. Eccles. &c.
2 Tim. 4.6.7. 8.10.12.11.
k Menander in *Hypobolimæo.*
* 1 Pet. 4.15.
l Ἄστρον τοσκοινὸν τῆς ὅλης οἰκουμένης. Marcian. Heracleot. Junior. ἐν περιηγέσει.
m Scal. d. l.
1 Pet. 1.1.

Nero, becauſe, ſaies he, in that onely Perſecution under him, the *Chriſtians* were burnt in publique, wrapt up in ſear-cloth with pitch and other combuſtible ſtuff, being tyed upright by the necks to a ſtake, and all this to give light to his night paſtimes and ſports; whenas *Tacitus* indeed as well confeſſeth that ſome were *crucified*, and alſo wurried to death in beaſts skins by dogs. n *Pereuntibus*, ſaith he, *addita ludibria, ut ferarum tergis contecti laniatu canum interirent, aut crucibus affixi; aut flammandi, atq; ubi defeciſſet dies in uſum nocturni luminis urerentur.* To ſay no more; the reſolution of *Calvin*, ſpeaking of this ſame buſineſs, is very grave, and moderate: o *Res illius temporis ita ſunt opinionum varietate implicita, ut non temere adhibenda ſit fides, ubi aliquid ſcriptum legimus. Et tamen propter hunc ſcriptorum conſenſum, non pugno quin illic mortuus fuerit: ſed Epiſcopum fuiſſe, præſertim longo tempore, perſuaderi nequeo.* And the truth is, that the Chriſtians of the more antient Ages, perceiving a great flaw or defect in the Hiſtory of Church affaires from the end of the *Acts of the Apoſtles* to *Trajan*'s time, took upon them, perhaps with no bad intent, to make up, with ſupplement of their own pure invention, that *Chaſm*, or breach in the Story: Herein, as none of the worſt parcels, I mean, (as it hapned out,) not of the leaſt advantage to after times, was *Peter*'s coming to Rome, his Epiſcopacy there, with his Martyrdome, and Succeſſors. They had read perhaps in p *Tacitus* or *Suetonius* of the perſecution of Chriſtians under *Nero*, which was indeed the firſt, q *Claudius* onely baniſhing them the City as is aforeſaid: Hence they ſtrait made a conjecture that *Peter*, and *Paul*, might then ſuffer; though truly they kept no exact obſervation of the time.

n Tacit. Annal. lib. XV.

o Inſtit. c. VIII. § 102.

p Id.

q In *Ner.* c. 16. Id. in *Claud.* c. 25.

But that this indeed could not be ſo, if it hath not already been ſufficiently proved, let us hear what *Eutychius* the Patriarch of the Orthodox Chriſtians at *Alexandria* telleth us, a writer, who for his Age and Authority may very well be heard, and in whoſe late publiſhed b *Antiquities* of his own Church you may read; *Occiſus eſt Petrus ſub annum* XXII. *poſt Dominum noſtrum Chriſtum*, which falling in with the beginning of *Nero*, how could *Peter* ſuffer in the *Perſecution* begun by *Nero* ſo long after, as he is ſaid in the common account? Notwithſtanding, he retaines the commonly received tradition of *Peter*'s being at *Rome*, and

b Arabicè edit. à Clariſs. *Seldeno.*

and that there forsooth he writ *Evangelium Marci, cum Marco, lingua .·. Romana.* Yet he acknowledgeth him not to have been ever Bishop of *Rome*; but saies plainly that *Linus erat primus Patriarcha Romanus.*

.·. i. Græcâ, ita Arabib. dicta. v. Selden.

That *Paul* also suffred under some *Provinciall Magistrate*, and not at *Rome* by the command of *Nero*, I could suffer my self easily to be brought to beleeve, by reason of these words of *Clement* ἐπὶ τῶν ἡγουμένων, *under the Governours*, whether *Presidiall*, or *Proconsular*, I know no more, then I am determined to strive against the violent current of all antiquity. For I know how impatiently the ulcers of inveterate errors suffer themselvs to be handled, and searched into.

XI. *And made his way to the utmost bounds of the West.*] Doth he heer mean his going into *Spain*, his resolution for which journey himself hath set down in the Epistle to the *Romans* in these words? *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you.* and a little after. *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.* Which whether he ever performed hath hitherto been disputed: This place of *Clement* seems much to confirm that he did. Some very learned Papists would utterly deny it, as [a] *Innocent* III. P. [b] *Thomas Aquinas*, [c] *Dominicus Soto*, &c. But *Baronius* [d] inclines to beleeve it; in whom you may finde the testimonies for it collected out of the Gr. and Lat. Fathers, among whom *Theodoret* tells us, (though this place be omitted by the *Cardinal*) [e] *spiritu prophetico eam profectionem præditam, & idcirco necessario implendam fuisse.* Nay, he goes farther, and saies; [f] *In Hispanias pervenit, & insulis quæ in mari jacent utilitatem attulit*; in which place by his [*Insulæ in mari*] he understands undoubtedly the *Britannies*; as he seems to interpret himself [g] elswhere, telling us that among others, ὁ σκολόψ, he meanes *Paul*, did perswade Βρεττανοὺς καὶ Κελτούς, the Britains and Gauls, as well as other Nations, *to receive the Laws of Christ crucified.* And for farther witness, the very same is affirmed by *Sophronius* [h], the Patriarch of *Hierusalem*, (not he whose spurious, and counterfeit book we have inscrib'd *Fragment. Peregrin. Petri & Pauli,*) and by *Venantius* [i] *Fortunatus*, a very antient Christian Poët, whose is this:

Rō. XV. 24. 28.

a Ep. ad Decentiū dist. 11. cap. *Quis nesciat.*
b In Rom. c. 15. (ex *Gelasio* apud Grat. dist. 22. q. 2. cap. *Beatus.*)
c In Rom. c. 15. ad l.
d Ad An. LXI. § 2. 3, &c.
e In Ep. ad Rom. cap. 15. ad l.
f In Psal. 116.
g De Car. Græc affect. lib. IX.
h Serm. de Natal. Apost.
i De vitâ *Martini.* lib. 3.

Transit

Transit Oceanum, vel quà facit insula portum;
Quasq; Britannus habet terras, quasq; ultima Thule.

But you will say his testimony is in verse; I say little to that: But dare be confident that that is but Poëtry, or making, which the [k] Papists, our countrymen, would delude us with about *Peter*'s being heer; his *constituting Churches, and ordaining Bishops, Presbyters, and Deacons* among us; (for they would have little good done any where but by him;) and all this upon very unsound, or to speake better, upon false and forged authorities. For as for [l] *Nicephorus Callistus*, their best Author, neither he, *Niceph. Gregoras*, or any other of the name, are of any antiquity almost to speak of beyond yesterday; therefore not to be credited in a business of this kind: and *Baronius* himself confesseth, that this is delivered [m] *absq; ullo antiquorum testimonio*. For *Dorotheus* [n], the writing, which beares his name, * is most certainly supposititious. And their third man is the very *Jacobus de Voragine*, or if I could say worse, of the Greek Church: I mean [o] *Symeon Metaphrastes*, who whereas he cites *Eusebius* for what he saies, I am afraid he doth but put a false die upon us. No such thing appears in his History of the Church, where it should be found, as in its most convenient place: if it were in some part of him, which is not come to our hands, we can say nothing to that, but, *Quod periisse videmus, perditum ducimus*. These are all. Yet we could help them to a fourth man, my Lord of *Arundel*'s Gr. Anon. MS. [p] of the *Travels of Peter and Paul*: I might have thought him the forged *Sophronius* before mentioned, but that I see him to be but a gleaner at best out of *Symeon the Translater*: and in this business of *Peter*'s being in Britain he is transcribed by him *verbatim*. Let who so will see for better satisfaction *Fran. Goodwin, de Convers. Britan. cap. 1. p. 7. D. Usser. de Britan. Ecclesiar. Primordiis, cap. 1. p. 8. Jerom* [q] (who translated this Epistle into Latin above CC. years ago) seems to have had this place of *Clement* in his mind, when he wrote these words of *Paul*: *Evangelium Christi in Occidentis quoq; partibus prædicavit*; which, saies he, he did after his first dismission obtained at *Rome* from *Nero*; whereof himself makes mention II *Tim.* IV. 16.

k *Rob. Person.* de 3^b. Convers. Angliæ part. 1. cap. § 21. *Rich. Vitus Basinstoch.* hist. Brit. lib 4. *Jo. Pitheus* Relat. de reb. Anglicis. Præfat. de Antiq. Eccles. Brytannicæ. &c.

l Lib. 2. ca. 40.

m Ad An. XLIV. § 38.

n In Synopsi.

* Salm. de Ep. & Presbyt. Rivet. Crit. Sacri lib. 3. ca. 13. Rob. Cocus Censur. p. 115.

o Sym. Metaphr. ad diem XXIX. *Junii*.

p Apud Dn. Junium in Not. ad Clement.

q Catal. Scriptor. Eccles. in PAULO.

Repent ye house of Israel, &c.] See Mr *Tong*'s Notes *ad pag.* 11. *edit. Gracolat.* and what is observed heer *Num.* VII. and IIX. of the XII.

the joyning of many places of Scripture into one ſenſe, or period; and of the differing readings from our ordinary *Bibles*.

XIII. *Let us faſten our contemplation*, &c.] This paſſage, and thoſe that follow, are tranſcribed hence by *Clemens Alexandrinus* in his 4. *Stromat.*

XIV. *Preached the inſtauration of all things to the World.*] He meanes the reſtitution of what periſhed in the *Flood*, by the encreaſe of thoſe creatures, which in the following words he tels us God ſaved in the Ark. Gr. παλιγγενεσίαν κόσμου. The word is uſed in *Matthew* for the ſecond coming of Chriſt in his Kingdome and power to judge the world, when *he ſhall make all things new.* For *Matthew*'s language ἐν τῇ παλιγγενεσίᾳ, is expreſſed ἐν τῇ βασιλείᾳ μου by *Luke*, ſpeaking of the ſame promiſe of Chriſt to his Diſciples, that they ſhould then ſit upon XII. Thrones judging the XII. Tribes of *Iſrael*. But later Chriſtian Writers of the Gr. Church take it, ſome for the generall *Reſurrection* at the laſt day; others for *Regeneration*, or the New birth which is by Baptiſm. It is needleſs to heap hither their autorities.

Matth. 19. 28.
Apoc. 21. 5.
Luk. 22. 30.

XV. *Pillar of ſalt*, remaining *even unto this day.*] Gr. ἕως τῆς ἡμέρας ταύτης. *Joſephus* witneſſeth as much, who moreover tels us, that he ſaw it Αρχαιολογ. *lib.* I. *cap.* 12. *But* Lot's *wife, as they retired thence, looking back towards the City, and more curiouſly beholding the deſtruction thereof, contrary to the Commandment of God, was transformed into a pillar of ſalt, which I have ſeen; for it remaineth even until this day.* Now *Clement* and *Joſephus* were *Synchroni*. *Tertullian* witneſſeth it was to be ſeen in his time; that is, not an hundred and fifty years after them. Which we may the leſs wonder at, whenas beſides *Burchardus*, and divers others, our late *Engliſh* Travellers into thoſe parts affirme that it is ſtill undiſſolv'd, and ſtanding. *Sulpicius Severus* 300. years after *Clement*, calls this Pillar onely *molem* [a], omitting to ſet down both the form, and ſubſtance or matter it conſiſted of. But his, not omiſſions onely, but manifeſt departing from the exact verity of the Holy Text, may frequently be obſerved. Otherwiſe he tels the ſtory handſomly, and like himſelf: *Sed mulier parùm dicto audiens, (humano malo quo ægriùs vetitis abſtinetur,) reflexit oculos, ſtatimq́ in molem converſa traditur.*

[a] Hiſt. ſacr. l. 1.

Be

Be ye merciful, that ye may obtain mercy.] CLEMENT's Gr. Ελεεῖτε, ἵνα ἐλεηθῆτε. *Luke's* Gr. Γίνεσθε οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. But see once for all *N.* VII. XVI.

Although he could do all things.] Gr. καίπερ δυνάμενος. *Hierom*, as is before observed, turn'd this Epistle into *Latin*, which we may fear is now quite lost. His copy seems to have had πάντα, missing heer; reading it thus: καίπερ πάντα δυνάμενος. For so accordingly he translates this period, yet to be found in his writings upon the LII. Chapter of the Prophet *Esay*. *Sceptrum Dei Dominus Jesus Christus, non venit in jactantiâ superbiæ, cum possit omnia, sed in humilitate.* I have followed him. It is far the more cleare reading; yet *Jerom* doth not render τὸ μεγαλοσυνης after σκῆπτρον, *Christ the scepter of the majesty of God:* I know not whether it were wanting in his book. XVII.

Because he hath a mind to him.] Or, *Because he delighteth in him.* Gr. ῥυσάσθω αὐτὸν, σωσάτω αὐτὸν, ὅτι θέλει αὐτόν. With this very passage, taken out of *Psal.* XXII. the Chief Priests and Elders mock't Christ upon the Cross. *Matth.* XXVII. 43. where also it would be better rendred, *if he take delight in him,* [ῥυσάσθω νυῦν αὐτὸν, εἰ θέλει αὐτὸν,] then as it is in our Bibles, (seeming rather transcribed from our English *Reading* Psalms, as they call them, out of the *Vulgar Latin*, [*quoniam vult eum,*] then translated out of the Gr.) *if he will have him.* The same Interpreter in this place of *Matthew* seems to have read, or at least, to have understood the Gr. thus: ῥυσάσθω νυῦν, εἰ θέλει, αὐτόν. for he translates it: *liberet nunc eum, si vult.* omitting the former αὐτὸν, and then mispointing the words. And so quite alters the meaning. The Ebrew word signifieth indeed the same that θέλω doth, as well as εὐδοκέω, which occasioned the LXX. to turn this place, ὅτι θέλει αὐτὸν, for ὅτι εὐδόκησεν ἐν αὐτῷ. And it is formerly observed, how generally they were followed. Otherwise *Matthew*, expressing the very same thing and sence elswhere in his own words, useth the verb εὐδοκέω. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. *in whom I am well pleased*, or, *delighted.* And though the Vulgar heer in this *Psal.* agree with the 70. yet in other places he leaves them, and comes neerer the signification of this later verb in rendring the Originall word. For whereas they have θέλει ἐν σοὶ ὁ βασιλεύς. and ὁ θέλω σε. that Interpreter hath *placet Regi*, and *non placet* XVIII. Matth. 3.17. 1 Sam. 18.22. 2 Sam. 15.26.

But it may be gathered from the preface to this version of the *Psalms*, that the προέκδοσις, or former edition, was translated but out of the 70. onely heer and there amended by comparing it with the Ebrew Text afterward.

XIX. *I am as the reaking of a pot.*] The learned *Publisher* of this Epistle, finding this place no where in the *Pentateuch*, or five books of *Moses*, under whose name notwithstanding it is heer cited, refers us to a very antient Gr.* Author, not yet set forth; (whom, with many † others, that have not seen the publique since the admired benefit of Printing, he, with some few better souls, suffers not to sleep, and gather dust, in our Libraries, or rather *Bibliotaphs*, either through egregious laziness, or want of convenience, and encouragement, I know not whether: but I am sure to our no small shame; they beyond the seas taking notice of it, and envying us such treasuries as we make no use of:) This Author in one* part of his work hath collected together those places in the New Testament, which seem to be taken or quoted out of the Old, but appear not any where extant in those books thereof, which it hath pleased God to continue to his Church. As for these words heer, *Clement* seems to have them out of the 119. *Psal. v.* 83. naming *Moses* for *David*, perhaps with the same liberty, that he sees Christ use *Joh.* X. 34. where he urging a place out of the *Psalmes* calls them the *Law*, in these words: *Is it not written in your Law,* [a] *I said, Ye are Gods?* And the people seeme to imitate him to his face doing the same in the Ch. next save one following, *Joh.* XII. 34. *The people answered him; We have heard out of the Law, That Christ abideth ever.* Which words it is apparent are taken out of *Psal.* CX. 4. See also *Joh.* XV. 25. and *Psal.* 35. 19. So *Paul* likewise terms the Prophecy of *Esay* the *Law* too: 1 *Cor.* XIV. 21. *In the* Law *it is written:* now the place he intends is *Esay* 28. 11. It is worth looking upon the learned *Heinsius* his *Sacred Meditat.* on this place of *Pauls*. And from this unquestionable example and authority it is, that the Fathers many times by this word, νόμος, *The Law*, do understand the whole *Old Testament*. And yet Christ seems plainly to divide it into the Law, Prophets, and Psalms, as appeares by many places, but especially *Luke* XXIV. 44. *All things must be fulfilled which were written in the* Law of Moses, *and in the* Prophets, *and in the*

* *Josephus*, sive *Josippus*, Scriptor Christianus, in ὑπομνηστικῷ. v. *James* in Eclog. Bibl. Publ. Cantabrig. n. 243. & Cl. *Selden.* de Anno Civili Judæor. *cap.* 8. *p.* 43.

† *Aliosq; eximios Græcos nondum editos; quos parum vexari ab iis puto qui in illis Collegiis degunt: A me certè non rarò reviserentur, si ibi adessem.* Jos. Scalig. Ep. 234. ad Ri. Thompf. de Biblioth. Angliæ.

* Quæst. *seu* cap. 120.

[a] Psal. 82. 6.

the Psalms, *concerning me.* The *Apostles*, and Fathers most an end, followed also this distinction. And the *Jews* divided it not much otherwise, as we may find in *Jerom*; After the *Law*, saith he, *secundum* Prophetarum *ordinem faciunt. Tertius ordo* ἀγιόγραφα *possidet: Et primus liber incipit ab* Job: *secundus autem* David, *quem* &c. *In prol. Galeato.*

That unpassable Ocean.] The learned Editioner by these words understands the *British* Ocean. Sure very rightly. For the very same, or like, expressions did the writers not onely about this age, but in the following also, use concerning it. To confirm this more then probable conjecture, take the paines to read these verses, [a] pen'd most certainly about *Clement*'s time; and they are of *Claudius* th' Emperours Expedition into the *Iland*: XX.

[a] *Jos. Scaliger primus edidit in Catalect. &c.*

Oceanus *nunc terga dedit*, nec pervius *ulli*
Cæsareos fasces, Imperiumq; tulit.
* *Semota, & vasto disjuncta Britannia* ponto,
Cinctaq; inaccessis *horrida* littoribus.
Quam pater invictis *Nereus vallaverat* undis,
Quam fallax æstu *circuit* Oceanus.
Aspice confundit populos impervia tellus:
Conjunctum est, quod adhuc Orbis, & Orbis, *erat.*

* *Al.* Semoto.

For two reasons Antiquity conceited this Sea most dangerous, and *unpassable*. First, for the great abundance of huge Seamonsters beleeved to be bred therein; which not onely [b] *Horace* intimates in these words:

[b] Lib. 4. od. 14.

——Belluosus, *qui remotis*
Obstrepit Oceanus *Britannis*;

But *Juvenal* also in his X. Satyr,

Quantò Delphinis Balæna Britannica *major.*

Festus Avienus [c], who lived under *Theodosius*, and is mentioned with good credit by S. *Hierom*, borrows the former expression, speaking likewise of the Ocean Sea;

[c] In *Oris Maritimis.*

Non usq; navibus turbidum *late* fretum,
Et belluosi *gurgites* Oceani *secant.*

And I may wel think both places were in his mind, [d] who wrote that gallant verse, (and such are all his,)

[d] Jac. Syncer. Sannazar. Sel. Piscator. V.

Sensit Arar, *sensere* maris fera monstra Britanni.

A ſingular ornament indeed he was to the laſt Age, and antient poëtry it ſelf; [e] who as he enjoyed, not onely the *Dwelling*, but the *Muſe* alſo, of the *Prince* of Poëts while he liv'd, ſo had he the happineſs after he was dead to lye neereſt to his *Relics*. The ſecond reaſon was, not onely unexpected Tempeſts and ſtorms ſuddenly ariſing thereon, but the unuſuall violence alſo of the *Tides*, which if we hear *Pytheas* of *Marſeils* in *Plinie* [f], (for *Strabo* [g] hath utterly exploded his credit in what he relates of the *Britannies*) *make it ſwell fourſcore cubits higher then the land. Mare, attolli horrendis æſtibus adſuetum*, ſaith * *Amm. Marcellinus* ſpeaking of it. *Cæſar* [h] himſelf had dear experience of the roughneſs of it, when he neer loſt his whole navy upon our coaſt. [h] *Maximâ coörta tempeſtate, propè omnes naves afflictæ, atq; in lutus ejectæ, quòd neq; anchoræ, funeſq; ſubſiſterent, neq; nautæ, gubernatoreſq; vim tempeſtatis pati poſſent.* and he found to his charges, to uſe his own words a little further, [i] *Longè aliam eſſe navigationem in concluſo mari, atq; in vaſtiſſimo ac apertiſſimo* Oceano. And yet certainly the danger which he conceived, and fear'd might happen, either in or after his paſſage, made him very wary, and provident in making choice of a fit *ſeaſon* for it; which indeed [k] *Appian* tels us he did. Neither did time, or improvement of skill in Navigation, leſſen this fearfull apprehenſion with after ages concerning the certain perill and hazard which they underwent, that ſail'd this Sea. *Baſil* the *Great* calls it [l] πέλαγος μέγα, καὶ πλοΐσιον ἀλόμενον, which S. *Ambroſe* renders, [m] *magnum & inauſum navigantibus; atq; intentatum nautis mare; quod* Britannias [n] *frementi includit æquore, atq; in ulteriora & ipſis fabulis inacceſſa ſecreta ſe porrigit.* *Libanius* alſo the famous Sophiſt, and Maſter unto *Julian* called by ſome th' *Apoſtate* living in the ſame Age with *S. Baſil*, and deſcribing with what jeopardy *Conſtantius* th' Emperour croſs'd this Sea into *Britain*, he calls it ἀπέρατον [o], (the very word that *Clement* uſeth heer,) *unpaſſable*; eſteeming more danger to be in this paſſage, then in a *Sea-fight* elſwhere; and the performance thereof with ſafety to deſerve no leſs then a *Tropee*. *Plus eſt tranſiſſe ad Britannos*, ſaith *Hegeſippus* *, (not he whom *Euſebius* formerly cites,) *quàm triumphaſſe de Britannis*. And well might he think ſo, when as that ſtupid *Caligula*, affecting ſome great deſign againſt *Britain*, with an army,

e — *Hic ille* Maroni Syncerus, *Muſa proximus, ut tumulo.* Petr. Bembus Cardinal.

f Natur. Hiſt. lib. 2. ca. 97.

g Geogr. li. 1. ἀνὴρ ψευδέστατος.

* Hiſtor. lib. 27.

h Com. de bel. Gallico, lib. 5.

i Ibid. lib. 4.

k Εμφυλ. lib. 5.

l Homil. 4. in Hexaëmeron.

m Lib. Hexam. cap. 3.

n Oceanus *barbaris fluctibus* fremens. Paulin. de eodem. vide Geograph. *Nubienſem.*

o Βασιλικῷ Panegyr. Conſtantio.

p De Excid. Hieroſolym.

army, as appeares out of *Dio*, of 250000. fighting men, being come to the shore, durst hardly look the *British Neptune* in the face, much less trust him. Yet that he might not be said to come so far to no purpose, himself, with some few more, lanches out in his Gally, but fear makes him instantly put in again. However to make something of it, upon the sounding of a charge, he commands his army, which stood in *Battalia* all the while upon the shore, to gather shel-fish, (for it was upon an Ebb,) and therewith to fill *galeas & sinus*, p *Spolia* Ocëani *vocans*, Capitolio, Palatioque *debita:* calling them *Spoiles of the Ocean due to the Capitol and Palace.* The *Bravado* of *Claudius*, next after him, was not much more tolerable: For counting it not enough to triumph for reducing a small part of the Iland, (which indeed he entred with some success; but I remember not whether with any danger in the passage,) after his return, he caus'd to be placed upon the top of his *Palace* a *Naval Crown*, as if he had tamed and subjugated the *Ocean*, like another *Xerxes*, in despight of the power of God appearing in that fierce Element; for which he is deservedly scoff'd at by *Seneca*, o in that *mock-Deification*, which he wrote for him, in these words,—*& ipsum*

Nova Romanæ
Jura securis
Tremere Ocëanum.

But what shall we say to *Jul. Firmicus*, a Christian Writer, (shame on such flattery,) who would seeme to perswade *Constans* the Emperour, and *Constantius* his Brother, that they might expect little less then a Triumph, onely for their bare ventring over into the *Iland: Hyeme* p, he tells them, (*quod nec factum est aliquando, nec fiet,*) tumentes & sævientes *undas calcâstis* Ocëani Britannici, *sub remis vestris* incogniti *jam nobis penè* maris *unda contremuit, & insperatam Imperatoris faciem* Britannus *expavit. Quid amplius vultis? Virtutibus vestris victa Elementa cesserunt.* Thus much of the *British* Sea. And because Mr *Yong* thinks the *Irish* may as well be heer meant by *Clement*, you shall have what *Solinus* sayes of that sea too, and there also the word ἀπέραντος not unfitly exprest. q *Mare quod* Iberniam & Britanniam *interluit*, undosum, & inquietum, *toto in anno* non *nisi*

Dio, & Aur. Victor. ex edit. A. Schotti.

p Sueton. in *Caligula*, ca. 46.

o In Ἀποκολοκυνθώσει.

p Lib. *De Errore profanar. Religionum*, sub fin.

q Polyistor. ca. 35. vulg. 22. *Salmas.*

si [* *æstivis*] *pauculis diebus est* navigabile. *Clement's* ἀπέραντος is *non navigabile.*

That unpassable Ocëan, *and those* Worlds *which are beyond it.*] This *pericope*, or passage, is much taken notice of by the Antients; *Clement* of *Alexandria*, *Origen*, *Hierom*, and *Photius*, who reckons it among those things in this Epistle which might be quarrell'd at: [r] αἰτιάσαιτο δ' ἄν τις αὐτὸν ὅτι τοῦ ὠκεανοῦ ἔξω κόσμους τινὰς ὑποτίθεται εἶναι. One would find fault with him, saies he, for making a supposition of worlds to have their being without the *Ocëan*. [s] *Hierom* doth but play with it, and makes use of it onely to shew his wit in descanting upon this Text, *Eph.*2.2. *Ye walked according to the course of* this world. But *Origen* [t] is more learned. He forsooth interpreting 2 *Pet.*3.13. where there is mention of *new Heavens*, and a *new Earth*, takes them to be those Heavens, and that Earth, which our *Antipodes*, (he calls them ἀντίχθονες,) generally they of the other *Hemi-sphear*, do inhabit; and to back this his conceit, (every one knows his wild fancies,) he cites this place of *Clement*. I am not ignorant that the opinion, that there were *Antipodes*, got footing and credit among the learned *Romans* both before [u], (yet *Lucretius* [x] explodes it,) and in the [y] age of *Clement*. But whether the *Christians* then living had given it any entertainment, is a great doubt; nay it may well be denied, if we consider with what earnestness in after Ages it was opposed by [z] *Lactantius*, [a] *Augustin*, and others. And shall we think that what *Clement* had once maintained this way, should be by one of his successours, namely *PP. Zachary*, about the year 745. condemned for an *Heresie*, in *Vigilius*, upon the accusation of *Boniface*, (if my Author deceive me not,) our otherwise learned Contryman, the Apostle of the *Germans*, and first Bishop of *Mentz*. It seems not then very probable, that by these κόσμοι (*mundi*) he intends, or aims at the *Antipodes*. Doth he then by this word at random mean any parts whatever of the then habitable world, (perhaps of difficult accesse,) as *Propertius* doth in this verse: [c]

Cogor & è tabulâ pictos edisceré mundos?

It doth not appear so neither, by reason they were *Trans Oceanum*. And I dare say when he wrote this Epistle, he had no thought οὔτ' ὄναρ οὔθ' ὕπαρ of any new discoveries, though *Seneca* his

* Deest *Salmasio.*

[r] Phot. Patriar. CP. Biblioth. num. 126.

[s] Comm. in 2. cap. ad Ephes.

[t] Περὶ ἀρχῶν. lib. 2.

[u] Cic. Acad. qu. l. 4. Virgil. G. lib. 1.

[x] De Nat. Rer. lib. 1.

[y] Mela de situ Orb. lib. 1. cap. 1. Senec. epist. 122. Plin. l. 2. cap. 65.

[z] Divin. Instit. lib. 3. cap. 24.

[a] De C. D. lib. 16. c. 9.

[c] Lib. IV. eleg. 3.

his contemporany would make us beleeve by his d *Venient annis saecula seris*, &c. that he foresaw what posterity should detect of the yet unknown world in future ages. What shall we say then? *Si praecedens nostra conjectura vera est*, saith the Editioner, Britanniæ *intelligendæ veniunt*. If we were right before, that *Oceanus ἑσπερίδων*, is the *British Ocean*; (for *Libanius* where he describes it, as you heard before, gives the very same *Epithet* to it,) then by undeniable consequence the *Ilands* antiently called *Britannia*, (this that we live upon, being one, and by far the greatest, distinguish'd from the rest by the name of *Albion* e,) must be understood by οἱ μετ' ἐκεῖνον κόσμοι, i. *The* Worlds *beyond it*. Neither let any man wonder at the insolency of the expression, when he shall (*vice versâ*) read in holy Writ, all *Europe*, a third part of what was then discovered of the World, and whatever was on this side the *Mediterranean*, call'd f *Insulæ Gentium*, i. *The Iles of the Gentiles*. For we may as well almost call our Ilands *Worlds*, as a third part of the World, (of so great a continent,) is called *Ilands*. But to confirme this more then probable conjecture, I will first bring a place out of the Tragedy of *Octavia*, written by one of her own *domestics*, and while *Clement* was yet alive, and flourishing. The Author makes her speak these words of her father *Claudius* th' Emperor g:

Modò cui totus parvis Orbis
Ultra Oceänum; *cuiq;* Britanni
Terga dedere;
Ducibus nostris aute ignoti
Jurisq; sui.

What I pray you is *Orbis ultra Oceanum* (by which you see she meanes *Britain*,) but *Clement*'s μετ' ἐκεῖνον κόσμοι; *The World beyond Sea*? The number need not trouble any one; that may easily be answered for. And the languishing stile of this Tragedy, or whatever else it stands accused of h, takes nothing either from its antiquity, or authority. Besides I could tell you, a better Scholler then any that except against it, gives very good words of it: i *nec inepta est, neq; futilis auctoris. Optimum poëma est.* And he craves pardon for that he cannot herein, without doing wrong to his own, yeeld to any others contrary judgement whosoever he be. Another place for confirmation heerof shall be

d Medea. Act. 2. sc. Audax. fin.

e Plin. Hist. lib. 4. cap. 16.

f Gen. X. 5.

g Act. 1. Sc. 1.

h By *Lipsius*, and *Jan. Rutgers. Var. lib.* 1. *cap.* 15.

i *Jos. Scalig.* epist. 247. & 414.

be out of *Manilius*: (he liv'd under *Augustus*, somewhat before *Clement*:) [k].

Tuncq; in desertis habitabat montibus aurum;
Ignotúsque novos pontus *subdiderat* Orbes.

[l] Ex Biblioth. Monast. Gemblacens.

Jos. Scaliger, out of the written book [l] which he used, reads it *Immotusq; n.p.* adding, *Non frustrà dixit* novos orbes *propter* Britanniam *paulò ante sua tempora à* C. Julio Cæsare *detectam*, *quam* Novum Orbem *vocabant*. But *ignotus* would have stood well enough. *Firmicus* before cals it *Mare incognitum*; and in the Tragedy but now cited the *Britains* are said to be *antè ignoti*, and their Seas [m] *Ignota freta*. *Scaliger* indeed was one, who (spight of the obloquy of the Jesuite *Schrinerus* [n], and his fellowes, the sometime *fatui nova numina sæculi*,) deserved admirably well of *Manilius*: Yet where he had it, that *Britain* was usually call'd *Novus Orbis*, I am at this time to seek. In my poor *Adversaria* I find no such thing; but that it was called *Alter Orbis*, many testimonies. The curious Reader will not think it a trouble to take a view of some of them. *Servius*, the antient and learned'st Grammarian, upon that of *Virgil* [o].

[m] Act. 1. sc. Fulgore.

[n] Christoph. Schein. in *Rosâ ursinâ*, seu *de Macul. Solis*, lib. 4. part. 2. cap. 29. p. 761.

[o] Eclog. 1.

Et penitùs toto divisos orbe Britannos:

Britannia, saith he, *est Insula sita in* Oceano *Septentrionali*, *& à Poëtis* Alter Orbis Terrarum *dicitur*. What Poëts? You had this vers erewhile upon *Claudius* conquest of it, and annexing it to the Empire:

Conjunctum est quod adhuc Orbis, *&* Orbis, *erat*.

But *Claudian*, that excellent courtly and neat Poët, some deal more plainly, and to our purpose; [p].

[p] In Stilicon. Pan. g. III.

Nec stetit Oceano, *remisq; ingressa profundum*,
Vincendos alio *quæsivit* in Orbe Britannos.

[q] Paneg. 8. in Conf. Manlii Theodori.

And that *Britain* was *Mundus alter* he intimates in this: [q].

——Germanáque Tethys
Parvit, *&* nostro *deducta* Britannia mundo.

But better writers then Poëts say as much; and therefore, that *Britain* was termed *another World*, proceeded from no *lenocinium* of their Art; for it was verily thought to be so. And this conceit was it that made the *Roman* souldiers so unwilling to follow *A. Plautius* [*] in his expedition hither, taking it to be some service out of the World: so did they imagine concerning

[*] Dio, lib. 39.

Britain.

Britain. There is a passage in K. *Agrippa*'s speech in [r] *Josephus* absolutely for our turn, and which much illustrates this place of *Clements*. He tels the Jewes there, that the Romans [ὑπὲρ ὠκεανὸν ἑτέραν ἐζήτησαν οἰκουμένην, καὶ μέχρι τῶν ἀνιστορήτων πρότερον Βρεττανῶν διήνεγκαν τὰ ὅπλα.] *sought for* Another World [ἑτέραν οἰκουμένην] beyond the Ocëan, *and carried their armes as far as the* Britains, *who before that time were unknown*, or, *had hardly been made mention of in History*. The Author of the *Panegyrique* to *Constantius Chlorus* th' Emperour, who died at * *York*, (it is falsly inscrib'd in the ordinary books to *Maximian*) doth thus accost him: *Gloriare Tu verò*, Cæsar *invicte*, Alium *Te* Orbem Terrarum *peperisse*; & Romanæ *potentiæ gloriam restituendo navalem addidisti Imperio terris omnibus majus elementum*. And a little before he had said: Britanniam Cæsar, *ille auctor vestri nominis, quum* Romanorum *primus intrâsset*, Alium *se* Orbem Terrarum scripsit *reperisse: tantæ magnitudinis arbitratus, ut non circumfusa* Ocëano, *sed complexa ipsum* Ocëanum *videretur*. I do not you see presently heerupon (which yet some have done with little thanks for their pains) make question whether *Cæsar* was the *Writer* of those immortall *Commentaries*, which we have under his name, because no such passage appears there extant: much lesse doe I fear there hath been heer any *spongia deletilis* from the hand of *Julius Celsus*, whom, by reason of his *Recensui* in the MS. Copies, (no sufficient κριτήριον to pass such a judgement by) other Philologers without calling for the suffrages of the *Criticall Senat*, have resolved to be if not the *Author*, yet at least the *Interpolator* of those excellent writings. I could far better, considering *Cæsars* manner of relating in those books, imagine that the *Panegyrist* took his *scripsit* rather out of some other piece, as perhaps his *Epistles*, which were in many books, his *Orations*, or *Anti-Catones*, or especially out of his *Ephemerides*, which were extant, as appears by *Servius* [s], after this *Panegyrist*'s age, but are now with the rest, to the irreparable damage of humane literature in this respect, perisht by the same fate, which many other good writers have sustained, through the malice, shall I say, or laziness rather, of bad men, and times? But though there appear no such expression any where at this day in *Cæsars* own words, yet I can help you with as much as that comes to, con-

r De bello Jud. lib. 2. κεφ. κη. Lat. 16.

* Eutrop. lib. 10.

Vide Clariss. Vossium de *Historicis Latinis*.

s In li. 11. Æn.

cerning the same Action and exploit of *Cæsar*, In a most polite Historian of the next Age, who compos'd an elegant *Breviary* of the *Roman affairs* under *Hadrian* t, at whose expedition into *Britain* he hath a fling, and is as well answered by the Emperor in *Spartianus*. It is *L. Florus* u. Cæsar, saith he, *omnibus terrâ marique captis, respexit* Oceanum, *& quasi hoc* *Romanis Orbis *non sufficeret*, * *alterum cogitavit. Classe igitur comparatâ* Britanniam *petit*. When first I met with this place cited under the name of *L. Annæus*, by *Pompon. Sabinus* x, Professor at *Rome* in our Great-Grandfathers memory, I supposed it might have been out of *Seneca*; but upon recall of my memory, and more diligent enquiry, you have the right Author, who was also of the *Annæan* Family, and called *L. Annæus Florus*, though *Stadius* that writes a prolix Commentary upon him, observes it not, as I remember. And yet *Lactantius* y may seem to have mistaken *Seneca* for *Florus*, reckoning up the severall Ages of the State of *Rome*, if at least *Florus* had not that observation from him, which z *Lipsius* rather thinks to be true. And I suppose also he had this expression here from *Velleius Paterculus*, in whom concerning *Cæsar* you read, *alterum *panè Imperio nostro, ac suo, quærens* Orbem.

What need I now after these witnesses to allege the forenamed *Hegesippus* a the *expilator* * of *Josephus*, in whom we read: *Britannia* Alter Orbis, *remota à confinio Terrarum?* Or *Solinus*, whose words are: b *Finis erat Orbis ora* Gallici *litoris, nisi* Britannia *insula* * *non qualibet magnitudine, nomen penè* Orbis alterius *mereretur*. But for all this could you think this stile and language concerning *Britain* should be retained so many Ages after *Clement*, (neer about XI.) and that by one of his Successors in the Sea of *Rome*; c *Anselmus*, saith the Author c, *ab* Urbano PP. *Pallium suscepit, & tantum ejus gratiæ habuit, ut eum* Alterius Orbis *Papam vocaret*. It is well it was so long ago that this speciall *Grace* was granted to the Arch-bishops of *Canterbury*. In these our dayes we need not now stand affrighted at the dire influence, of what some fear'd might happen from thence, except we will *cum Lervis luctari*, ὦ μιλαγχολᾶν. But ἀχ ἔτιον φθιμένῳ. ———

Now that which gave Britain the credit to be thought so, was not

t Vid. Cl. Salmas. in *Spartian.* p. 44. ubi *Flori* editionem promittit.

u De Gest. Rom. li. 3. c. 10.

* Pomp. Sabin. legit, *Orbis Romanus*, & *alium*.

x In Virgil. Ecl. 1. *Et penitus toto*, &c.

y Divin. Instit. lib. 7. cap. 15.

z Not. in Frag. Senecæ.

* Histor. li. 2.

a De Excid. Hierosol. lib.

* v. Scal. Elench. Trihær. c. 4.

b Polyhist. c. 35. Salm. 22.

* ὃ τῇ τυχόσῃ.

c Gervas. Dorobern. *Imagin. contra Rob. Abb. S. Aug.* MS. in Cottoniana.

not onely the *Ocëan*'s separating it from the other parts of the World, but the greatneſs alſo, and large extent thereof: For ſome Writers, ſaith *Dio* [e], (before the Romane fleet under *Agricola* [f] doubled the Cape of [g] *Virvedrum*, or **Dunes-bay**, that *enorme ſpatium procurrentium terrarum* [f]; in *Tacitus* Language) brought it into controverſie whether it might not rather be called a *Continent*, as reſembling that more, in the expreſſion of *Stephanus* [h] [ἤπειρον μιμούμενη,] then an *Iland*. That indeed in *Joſephus* is ſpoken very high: *Penè non minor quàm noſter Orbis*: Yet may it be excuſed by the generall miſtake of thoſe times; for when he wrote, it was not certainly diſcovered to be an Iland, and therefore they might ſay what they would of it. [a] *Cujus magnitudinem olim nemo, ut refert* Livius, *circumvectus eſt, multis tamen data eſt varia opinio, de ea loquendi*, ſaith *Jornandes*. *Agricola*, as is ſaid, under *Domitian*, was the firſt *Roman* that by tryall found it to be ſo. However, either the reputed greatneſs before, or the known vaſt circuit of it, after it was diſcovered, made it generally to be called THE GREAT ILAND. You have in *Ariſtides* Orations, ſpeaking of it, [b] μεγάλη νῆσος, and [c] μεγάλη, καὶ τελευταία νῆσος, which in *Catullus* is, [d] —*ultima* Occidentis *Inſula*. And *Salmaſius*, the moſt flouriſhing Philologer of theſe times, and generally a very learned man, for *qui ad* Romanam Inſulam *Proconſulem mittat*, in *Vopiſcus*, doth read, [e] *Magnam Inſulam*; though *Caſaubon* rather *Britanniam Inſ.* There indeed *Britain* is undoubtedly meant. For *Procopius* [f] termes it, (and every body knowes it,) ἐκ πολὺ πασῶν μεγίστη νῆσος καὶ πολὺ ὄντως. by far the greateſt of all Ilands without *Hercules* Pillars. Τῶν τοι μεγεθῶς πρωτεύουσιν, ſaith *Dionyſius* [g] of the Ilands of *Britain*, the *greatneſs* is extraordinary, or very famous, as *Euſtath.* interprets it, which he doth not reſtrain neither, or confine, in compariſon of any other whatſoever, within the ſame bounds that *Procopius* doth; which may be perchance, becauſe he was more antient. Read him as *Priſcian*, or elſe *Rhemnius Palæmon*, have rendred him.

But the Reader will ſay, More then enough of this ſubject; it becomes tedious, and troubleſome. Yet nothing ought to be thought ſo by us, which may any way tend to the honour and glory of this our Iland, the *Empreſs* of the *Ocean*, the *Admired*,

e Hiſt. Rom. lib. 39.
f Tacit. in vitâ, & Dio, ubi ſuprà.
g Ptolem. Geogr. lib. 2. Οὐϊβρεδρον.
h Steph. Byzant. in Περσικῇ.
a L. De Reb. Geticis.
b In Ægyptiacâ.
c Panegyr. in *Romam*.
d Epigr. 26. ubi Scaligerum adiis.
e Caſaub. & Salm. in Fl. Vopiſci *Florianum*.
f De bello Vandal. lib. 1.
g —ἀλλ' ἥ τις ἄλλη Νήσοις ἐν ἀνδράσιν Βελλαρίοις ὑποφαίνεται. Dionyſ. Alexandr. in περιηγήσει.

and chiefly to be esteemed *Fortunata* [h], whose Command is only limited with the shoares of the Continent, being, (to speak of Her, after so many forreign antient Testimonies, in the words of one of Her own * Poëts,)

A WORLD *within Her self with wonders blest.*

I will refer therefore a more exact discourse heerof to another time, and a more fitting place; and the Reader likewise, if he think not well of this Interpretation of *Clement*'s words, to *Plutarch* [i], where he discourses upon *Homer*'s [k] νῆσος ὠγυγίη; and to *Kepler*, that *Atlas* of the Astronomicall Heavens, in his learned *Notes* upon him.

A Bird called a Phœnix.] St *Paul* being to prove and make good the *Resurrection* to the *Corinthians*, instanceth in *grain* [l], which being *sown*, first *dieth*, and afterwards is *quickned*. But his Scholler *Clement*, further to clear and illustrate the same doctrine unto them, maketh use heer of the then late renewed, and much admired Story of the *Phœnix*, with the discourse thereupon, certainly beleeved by the many. The flight thereof into *Egypt* is reported by *Tacitus* [m], and others, (yet with some difference,) to happen under *Tiberius*; about the time I presume, or not long before, *Clement* was born; And *Solinus* [n] tels us, that, being taken some thirteen years after, it was by the command of *Claudius* shewn in publique at *Rome*, and the whole matter registred forsooth among the *publique Acts* of the City. Could I see those *Acta* he speaks of; or could he tell us that himself saw it, or *Pliny* rather, (who well might, had it been at *Rome*; and whom he doth for the most part but transcribe,) I would say something: Till then onely this; The peeple of *Rome*, or else he himself, had a more coming beliefe, and easlier to be work'd upon, then I have; except I were better satisfied in respect of some doubts; one of which arises from a passage in *Pliny* himself, where he tels us, that [o] *Nature would have nothing to have a being without a Fere*. However I could easily give way to be perswaded, that *Clement* had a conceit of the truth of this pretended wonder. The simplicity indeed of the primitive *Christians* suffred their belief with ease to be abused, and themselves, as may be shewn by almost infinite instances, to be deluded with any thing that savored of *Miracles*, the memory of those yet remaining fresh,

h —*Qua meta* Britannis, *Littora sunt aliis.* —*Non altera credam Arva* Beatorum *potiùs dignata fuisse* [a] *Nomine, jam longo quanquam decus ipsud ab ævo Intervertit* Iber, *& seris addidit undis.* Hugo Grotius *Inaugur.* JACOB. R.

XXII.

* *Sam. Daniel.*

i L. De facie in Orbe Lunæ.

k Οδ. α. & δ.

l 1 Cor. 15. 36.

m Annali VI. A. à conditu U. DCCXXCVII. Paullo Fab. L. Vitellio. Coss. A. Christi. 34.

n Polyhist. cap. 46.

o Hist. l. 8. c. 21. *Adeò naturæ nihil placuit esse sine pari.* v. Tho. Brouni r. Cl. Pseudodox. Epidem. lib. 3. ca. 12.

freſh, which were really performed, and truly ſuch. And they thought well of this their credulity, as uſhering in an acknowledgement of a divine and unlimited power in the handy-works of God. If he beleeved it not, then reckon it, if you will, among thoſe *pie fraudes* they talk of; and conceive that he knew well enough, how much new fangles, and *teratologies*, could work upon the *Corinthians*, as well as upon their fellow *Grecians* p, for Chriſtianity had not as yet wholly *caſt out their old leaven.*

p *Præbuit materiem doctiſſimis* Græcorum *multa ſuper eo miraculo diſſerendi.* Tac. ib.

And yet the Fathers in the following Ages, *longo agmine*, have either borrowed it out of *Clement* himſelf, or elſe received it from hand to hand, without the leaſt queſtioning of it. This we may ſee by *Tertullian, Origan, Lactantius, Euſebius, Cyril* of *Hieruſalem, Ambros, Nazianzen, Jerom, Epiphanius, Syneſius*, q and others; who all have followed him, or certainly the more antient of them. So that r *Pamelius*, and ſ *Bovius*, and ſ *Turrian* the Jeſuite are very much miſtaken in affirming ſo peremptorily that t *Cyril* and *Tertullian* took this inſtance from the Apoſtolical Conſtitutions; as will appear by comparing them two with *Clement*; out of whom *Tertullian* hath alſo ſome of his other arguments and evidences for the Reſurrection. Nay, the very Author himſelf of thoſe *Diataxeis* (for *Clement's* they are not,) is beholding to him for it: Onely he hath enlarged the narration, and by ſome circumſtances, which he hath added, made it come neerer a fable then it was before, and ſo the leſſe to be beleeved. Now the Fathers indeed, having to deal with infidels and heathen-men, who granted the ſtory of the *Phœnix*, induced from thence a perſwaſion of the Reſurrection; that being as it were a principle and poſition, received among themſelves. For to ſay truth, the Reſurrection was a ſtrange and uncouth diſcourſe among them, and no way reconcileable with their reaſon, and intellectuals. And therefore S. *Paul*, having preached, and, no doubt, ſufficiently declared the doctrine thereof at *Athens*, yet thoſe Philoſophicall peeple, the u *Epicureans* and *Stoïcs*, and the reſt of that learned rabble there took * *Anástasis* to be ſuch a piece of *curvum Græcum*, that they were preſently almoſt about to enſhrine it, and reare an Altar unto it, with an Inſcription, among thoſe forreign *Numina*, which they knew not what to make of them. Neither ought it to be any wonder, if they had very

q Vide *Joan. Garæi* ἔκθεσιν τῶν κοσμικῶν πινάκων, apud *Jan. Rutgers. Var.* li. 2. c. 7. p. 114.

r Annot. in Tertull. lib. de Reſurrect. c. 13.

ſ Procem. in Diatax.

t Catech. ſ. 18. *Vide* Dn. Armachan. Diſſert. de Clem. & Ignat. ſcriptis, cap. 10. pag. 66.

u Act. 17. 18.

* Reſurrection.

very little ſentiment of the *Reſurrection*, or indeed none at all, unto whom the Great God of Heaven and Earth, he [a] *who raiſed up Jeſus from the dead, the* [b] *firſt fruits of them that ſleep*, was no better then ἄγνωστος θεὸς, *The unknown God*, as appeares by that *Epigraphe* [c], which *Paul* took notice of in the ſame City: and who by the *Romans* themſelves, having the eyes of their minde veyled with the ſame thick miſt of ignorance and unbelief, was termed but [d] *Incertus Deus*, and [e] *Numen incertum*.

And yet for all this I may very well obſerve in this place, that there were even among the Heathen themſelves, ſome of better Souls, who, by the meer light of Nature, (for I doe not beleeve that God did reveal unto them the *riches of his bounty* herein any otherwiſe then in an ordinary way,) had a ſhrewd geſſe, or rather ſome good ken, though at a diſtance, of the Reſurrection. Not to urge that verſe of *Phocylides*,

* Καὶ τάχα δ' ἐκ γαίης ἐλπίζομεν ἐς φάος ἐλθεῖν·

Nor thoſe of *Virgil*; (for you'l ſay they were both Poëts:)

[f] *O Pater, anne aliquas ad cœlum hinc ire putandum eſt*
Sublimes animas? iterumque ad tarda reverti
Corpora? *Quæ lucis miſeris tam dira cupido?*

And a little after:

Rurſus & incipiant in corpora velle reverti:

I will name two others of better credit: Firſt *Democritus*, a Grecian, who though he were born *Verè cum in patriâ, craſſoq; ſub aere* [y]; — yet through the glimmering, and foggy light thereof, he could make a ſhift both to diſcern, and promiſe to himſelf and others alſo, a time *reviviſcendi*, when *as this life ſhould be iterated*, or renewed, *by death*. Thus much [a] *Pliny* of him: who indeed ſeems to have had a more redundant and petulant ſpleen then *Democritus* himſelf, in that he laughs at him for maintaining of that, which he cannot confute, I am ſure doth not, any otherwiſe then thoſe ſcoffing *Philoſophers* before mentioned in the *Acts*, *Some mocked*, &c. a thing unbeſeeming the gravity of a *Roman*, and the wiſdome and authority of ſo great a man. The other is a *Roman*, the very *Sireno-phenix* of better Philoſophy, *Marcus* the Emperour, whoſe words are theſe: [b] Πῶς ποτε, &c. „ How comes it to paſſe, ſaith he, that „ the Gods having ordered all things in a fair and loving re-

ſpect

a Rom. 8. 11.
b 1 Cor. 15. 20.
c Act. 17. 23. Adiſis Scriptores in hunc locum. Iſid. in ſuper. Peluſ. epiſt. 69. lib. 4. & vitam S. Martialis Lemovicenſ.
d *Pompeius apud Lucanum:* Cappodoces mea ſigna timent, & dedita ſacris *Incerti* Judæa *Dei*, molliſq; Sophone. *lib.* 2.
e Trebell. Pollio in *M. Val. Claud. Imp.* ubi de *MOSE* ei ſermo.
* *And ſtrait we hope to come out of the earth unto the light.* But he is thought a *Chriſtian* by ſome.
f Æneïd lib. 6.
y Juvenal. ſat. 10.
a Natur. Hiſt. l. 7. c. 55. *iterari vitam morte*, &c.
b M. Antonin. Ἀπὸ εἰς ἑαυτὸν. lib. XII. § 6.

„ ſpect to mankind, they have overſeen this one thing; that, „ whereas many very good men, and ſuch as have given evidence „ of their ſervice of God, and have become very familiar with „ him by their religious exerciſes and performances, after they „ are once dead, return no more, but are extinguiſht for ever? „ Now, (if indeed it be ſo,) know for a certain, that they „ would have ordered it otherwiſe, if it had been fitting to have „ been otherwiſe, &c. This he ſpeaks in a kind of condeſcenſion to the common received errour among the Heathen in oppoſition to the *Reſurrection*: But by this clauſe, or *Parentheſis*, εἴπερ γε ὄντως ἔχει, that is, *if indeed it be ſo*, that they reſtore not good men to life again; and by another that followes in the ſame diſcourſe, εἴπερ οὐχ ὄντως ἔχει, that is, *if it be not ſo indeed*, that good men return again to life; it ſeemes to me moſt apparent, that this moſt divine man for his own part had a deep conceit, and a ſtrong apprehenſion of the Reſurrection of the body after death. Such excellent illuminations had theſe gallant ſpirited men beyond what the *Stoä*, or *Peripauſi*, ever dreamt of.

As for this paſſage of the *Phœnix*, the Emblem of the Reſurrection, heer in *Clement*, we find no bodies exception againſt it, either before or after *Photius* the Patriarch of CP. he indeed expreſſes his diſlike, [ὅτι ὡς παραπεπεισάτω τῷ κῦ Φοίνικα τὸ ἔφευνον ὑποδείγματι χρῆσθαι, c] that the Author *ſhould uſe this inſtance as an example of abſolute truth*. But if he had, as he was a true learned *Critique*, ſo alſo conſidered when it is that the Antient writers of the Church do ſpeak διδασκαλικῶς, that is doctrinally and ſeriouſly, and when ὀικονομικῶς, (as their own expreſſion is,) that is, as ſubſervient to their purpoſe, and by way of Rhetoricall ornament, perhaps he would have ſpared his cenſure. Yet he doth not therefore abdicate this Ep. from *Clement*, as ſome do, who think he would never in ſo ſerious a diſcourſe make uſe of the flying talk of his own Age, and a queſtionable report that had no eye-witneſs for the Author of it, a meer Pageant brought but the other day upon the ſtage; not remembring perhaps that the tale of the *Phœnix* is of far longer ſtanding, mentioned by *Herodotus*, and others, many ages before either *Paullus Fabius* and *L. Vitellius* were *Conſuls*, or *Clement* himſelf born; So that

c Biblioth. Num. 126.

d In *Europe*.

that I needed not ſo much as to have named *Ovid* [e], had not his deſcription ſo neerly agreed with *Clement*'s, or been indeed the very ſame. I will add it heer therefore to cloſe up this diſcourſe, and the rather, becauſe the whole buſineſſe being accounted *Poëtry*, which is but plain *fiction*, it will ſhew a great deal more hanſom in verſe; eſpecially being tranſlated almoſt aſwell to the envy, as admiration of the Reader. This is it:

e Metamorph. 15. *Geo. Sandys* Interprete.

One onely fowle there is in all the Earth,
Call'd by th' Aſſyrians *Phenix, who in th' wain*
Of age repaires, and ſowes her ſelf again.
Nor feeds on grain nor hearbs, but on the gumme
Of Frankincenſe, and juycy Amomum.
Now, when her life five ages hath fulfill'd,
A neſt her horned beak and talons build
Upon the crownet of a trembling Palm:
This ſtrew'd with Caſſia, Spiknard, precious Balm,
Bruiz'd Cinamon, and Myrrh; thereon ſhe bends
Her body, and her age in odors ends.
This breedings Corps a little Phenix beares,
Which is it ſelfe to live as many yeares.
Grown ſtrong, that load now able to transfer,
Her Cradle, and her Parents Sepulcher
Devoutly carries to Hyperion's *town:*
And on his flamy Altar layes it down.

XXIII. *For nothing is impoſſible for God to doe, except it be to lye.*] *Clement* doth heer, no doubt, allude to two ſeverall places of Scripture, *Tit.* 1. 2. where it is ſaid, *God cannot lye*: and *Ebr.* 6. 18. where we likewiſe read, that *it was impoſſible for God to lye*, [Ψεύσασθαι,] which the learned [a] *Grotius* rather renders *fallere*, then *mentiri*; as *Beza*, We, and generally all Interpreters do. But ſome of the *Fathers*, [b] and the *Schoolemen* ſpecially, affecting ſuch manner of expreſſions as theſe, whereby the *Power* of God may in ſome ſort ſeem to be reſtrained to bounds and limits

a De Jure Bel. & Pacis, lib. 2. cap. 13. § 3.

b Tho. Aquin. part. 1. qu. 25. art. 3. & 4.

limits in respect of certain particular actions, not onely forgot the reverent awe and esteem they ought to have had concerning the extent, and Almightiness thereof; (for *how little a portion* [b], saith *Job, have we heard of it? the thunder of his* power *who can understand?*) But even the *Hethen* man's rule; [c] *Homini de potestate Deorum pauca, & timidè, sunt dicenda.* And but good reason; whenas to Kings, (but mortall Gods,) and concerning their power, (which is indeed, in respect had to the Divine, not so much as a poor *punctum* to the immense *Univers,*) one of the wisest of nature's [d] Sons advised to speak, ἢ ὡς ἥκιστα, ἢ ὡς ἥδιστα, *or short, or sweet.* For how much more is the *Lawyers* language to be approved of, then *Jerom's*, that great *Divine*, yet both expressing the same thing? His words are, in one of his hot fits of his immoderate dotage upon *Virginity*: [e] *Audenter loquar: Cùm omnia possit Deus, suscitare virginem non potest post ruinam.* The others far more moderate, and mannerly, though saying as much: [f] *Virginitas corrupta restitui non potest.* I will not so much as name the Hethen *Poëts*, who enslaved their Gods to the observance of conditions from a fatall necessity of the *Destinies*, which to alter they would have not more unlawfull for them, then impossible. And the Philosophers (the most I mean) were little better, if not worse: So that *Jupiter* in [g] *Lucian*, hearing the blasphemies, and the unreverent Speeches of *Timon* concerning the divine Providence, and *Power* of God, made no question of ground enough from thence to conclude him a *Philosopher*; though truly he was no such man. Yet some more generall expressions of theirs that way may be excused, if withall we understand God's *Will* by his *Power*: as that of *Plutarch*; [h] οὐ δυνατὸν τῷ Θεῷ ποιεῖν ἀγένητον τὸ γεγενημένον. It is impossible for God to render that undone, which hath been done. Because neither doth he will it should be so. For [i] *he hath done whatsoever he will both in heaven and earth.* And indeed *Plato* tels us, that [ἀδυνάτον ἄρα Θεῷ ἐθέλειν αὐτὸν ἀλλοιοῦν.] God cannot will to alter himself. By which perhaps *Attic Moses*, (for so Antiquity call'd him) meant nothing else but [τὸ ἀμεταμέλητον τῆς βουλῆς τοῦ Θεοῦ, [k] in *Paul's* Language,] *the immutability of the Counsell of God.* For having in his *Common-wealth* [l] given leave not onely to *Physicians*, but unto *Magistrates* also upon occasion, to tell a lye; yet will he

[b] Job 26.14.

[c] Cicero.

[d] *Solon*, Plutarcho *Xenophanes*, Hesychio Illustrio. *Aristot.* aliis.

[e] Epist. 22. ad Eustoch. de custod. virgin.

[f] C. de rap. virg. l. Unic.

[g] In *Timone.* ἤπου φιλόσοφός ἐστιν. &c.

[h] Alluding I think to *Agatho's* verses: Μόνου γὰρ αὐτοῦ καὶ Θεὸς στερίσκεται Ἀγέννητα ποιεῖν ὅσ' ἂν ᾖ πεπραγμένα.

[i] Psal. 135.6. Psal 115.3.

[k] Ebr. 6.17.

[l] De Rep. l. III.

by no meanes permit it unto God, as being a note or signe of infirmity and weakness; he by so much the more thereby asserting and vindicating the divine and unlimited power of God. And heer, before we have done, let us observe, that *Clement*, making it a thing *not possible* in God *to lye*, doth in the foregoing words assigne the reason thereof to be his own *Will*: *God*, saith he, *that hath commanded others not to lye, much less will he himself lye*: following therein St *Paul*, who layes as one of the grounds of the same *impossibility*, the *immutability of Gods Counsell*, or *Will*; as appeares by the forenamed places. And so the *Stoics* also (the very best of Philosophers) do set the *Will* of God as it were a limit or bound to his *power*, and alwaies joyn them together. Hence are those expressions out of their *School*: [m] *Dii immortales, nec* volunt *abesse, nec* possunt. And; *Erras, si quis putat eos nocere* velle; *non* possunt, *nec accipere injuriam queunt, nec facere.* And [n] again: *Sua illis in legem aterna voluntas est. Statuerunt, quæ non mutarent. Itaq; non possunt videri facturi aliquid, quasi ut nolint*; quia quicquid detinere non possunt, perseverare voluerunt: *nec unquam primi consilii deos pœnitet*; and what follows in that divine and high discourse. Read *Pliny*, *l.* II. *cap.* 7. *ad finem.*

[m] Sen. de Irâ, lib. 2. c. 27.

[n] Id. ep. 92.

[o] Id. de Benef. l. 6. ca. 23.

XXIV. D^r HA.

Who shall say unto him, What hast thou don? &c. A very learned Gentleman, and my good friend, among some other doubts concerning the antiquity, and Author of this Epistle, maketh his quoting this place out of the [p] *Wisdome of Salomon* to be one: (for thither is the Reader referr'd in the Margin of Mr *Yong*'s *Græco-latin.* edition, *p.* 37.) and thus he reasons, if we mistake him not:

[p] Wisd. 12. 12. and 11. 21.

Philo the *Jew*, by the learned in Antiquities in former ages, is generally thought to have written that book; now he being cotemporary with *Clement*, or not much antienter, it is not very probable that *Clement* should make use of his authority; as not needing to prove so undeniable a Truth, to descend to so inferiour and late a testimony as his; that Book being not urged by the antient Christians *ad auctoritatem Ecclesiasticorum dogmatum confirmandam*, as *Jerom* tels us: For indeed

Non tali auxilio, nec defensoribus istis,
Caussa eget. .....

There-

Therefore this Epiſtle may ſeem not to be of ſuch antiquity, as to have *Clement* for the Author thereof.

For anſwer whereunto, not to be troubleſome in telling you, that the *Jews* had another Book under this Title, *Secretiori linguâ compoſitum*, &c. (for it is nothing to our purpoſe; and we ſhould therein but rely upon the credit of [q] one, who doth not ſay himſelf ever ſaw it;) We may in the firſt place queſtion it very wel, whether *Philo* were the Author of this we have; for there is neither *vola*, nor *veſtigium* in his own works to prove it to be ſo, or indeed in any ones elſe antienter then *Jerom*, that I can now tell of. And we know full well how his κεφαλή fail'd him in this point, to inſtance in no more then [r] *Seneca*'s Epiſtles to *Paul*, and his back again to *Seneca*, ſo much approved of by him to be genuine. Now whereas he cites others authority for it, he ſhould have named them: but therein too he varies from himſelf; for one while he tels us the *Jewes* [ſ] affirm it; another while that *ſome of the antient Writers*. And for that piece of *Criticiſm* of his [*Græcam eloquentiam redolet.*] it doth not ſo abſolutely (for I take not upon me now to examine it; or how neer the ſtile is to *Philo*'s,) conclude that this Book was never extant in the *Ebrew*, though loſt it ſeems before *Jerom*'s time; which might perhaps have been occaſioned by this *Greec* verſion thereof by ſome of the *Helleniſts*, or *Jewes* of *Alexandria*; it may be *Philo* himſelf. For *Philo*'s Legation to *Rome* was under *Caius Caligula* th' Emperour, and unto him, in behalf of his Country-men; before which many years he might have publiſht that Book in Gr. (if ever he did it) yea by far the greater part of an Age before this Epiſtle was written. But neither do learned men of later times incline to beleeve that it is of *Philo*'s writing. To name onely the moſt learned [u] *Grotius* for all. He indeed acknowledgeth him, whoever it was that wrote it, *Præſtantiſſimum Scriptorem*; and although not in the Ebrew *Canon*, *Venerandam tamen habet antiquitatem & apud* Chriſtianos SEMPER *in pretio eſt habitus*. To ſay freely what I think: Why may not *Clement* in this place allude to the 9. ver. of *Eſay* XLV? as it is probable enough the Author of the *Wiſdom of Salomon* might. For before theſe words we ſee no *γέγραπται, nor †φησὶν ὁ ἅγιος λόγος, or yet ×λέγει που, or ſuch like; uſuall terms moſt an end with *Clement*, when

q Jo. Picus in Comment. ſuper Geneſin.

r *So that he puts* Seneca *among his* Eccleſ. Scriptores.

ſ Prolog. in lib. Sap.

t Præfat. in Libros Salomonis.

u Hugo Grot. *de Satisfact. Chriſt.* c. 1. p. 20.

* It is written.
† The holy Word ſaith.
× He ſaith ſomewhere.

when he cites, and doth not onely allude to, certain Scripture. Or why might he not have in his minde his Masters words, *Rom.* IX. 19. 20? the very * verbs are aswell there used by St *Paul*, as the Author of that book, and *Clement* in his expression hath no more out of either of them. Now we have told you before his manner of quoting Scripture. But by the same reason that *Clement* is said to cite this out of the *Wisdome of Salomon*, I may say also that St *Paul* doth as well borrow that instance of the *Potter* and *clay* from the same book; because there we read: x *The potter of the same clay maketh both vessels that serve for clean uses, and likewise such as serve to the contrary.* And so might *Clement* be justified (in case he had this place thence) by an example beyond all exception: yet we conceive *Paul* rather had his eye upon the fore-quoted place of *Esay*, or that of *Jerem.* XVIII. 6. Now what if *Clement* did cloth his sense and meaning in that Authors words? yet he cites them not for *Scripture*, no more then S. *Paul* doth an *Iambick* verse y out of one of *Menander*'s Comedies; without naming the Author of it. And I hope also that *Clement*'s elsewhere referring us to *Hethen Histories* *, and mentioning likewise the Story of *Judith* for an example, may not prove more offensive then the same *Paul's* alleging the testimonies of z *Aratus* the *Astronomical*, or a *Epimenides* the *Epic*, Poëts. Though there are I know a sort of men even at this day in the world that start at all that is not *Canon*, and call for the firing of all books, but b *Bibles*, and c *Almanacs*. For all the mad men met not at *Munster*.

* Ποίημα. ἀνάθεμα.

x Wisd. 15. 7. y 1 Cor. 15. 33. φθείρουσιν ἤθη χρῆθ' ὁμιλίαι κακαί. Evil communications, &c.

* Pag. 69. Ἵνα μὴ ἀλλοδαπείσματα ἐθνῶν ἐπιγνῶμεν, &c.

z Act. 17. 28.

a Tit. 1. 12.

b *Propheta mandabat nequis librum haberet præter sacra Biblia, reliqui flammâ absumpti. Sleidan. Com. lib.* 10.

XXV.

Are not justified by our selves, or by our own wisdom, &c.] Those *Papists* sure, who shall light upon this place, will not (except they run to their usuall κρησφύγετον, or starting-hole, *The* Heretics *have corrupted it*;) any longer cry *Antiquity* for their Doctrin of *Merits*, and *Justification by workes*: as they do in all other points controverted between us, and them. *Clement*, the antientest Writer of the Church, next the Apostles, you see knew no such Doctrin: And *Id sane notandum*, c as *Rivet* saies very well.

c Crit. sacri lib. 1. cap. 8. p. 143. ult. edit.

XXVI.

Let not the strong despise the weak; let the weak reverence them that are strong.] What *Clement* heer desires in the Primitive Christians of *Corinth* is said to be the rare felicity (but that we cannot

eannot beleeve that courtly Hiſtorian's flatteries) of *Tiberius* age ſomewhile before: [d] *Antecedit, non contemnit, humiliorem potens: ſuſpicit potentem humilis, non timet.* Let theſe words bear a Chriſtian ſenſe, and *Clement* cannot be better *gloſs'd* upon; though I muſt confeſs the *Gloſs* is ſomewhat antienter then the *Text* it ſelf.

d Vell. Patercul. Hiſt. l. 2.

But at ſet times and hours.] A late [e] Writer of our own, to maintain ſet times for *Public Praiers*, which they of the Church of *Rome* call *Canonical Hours*, allegeth this place of *Clement*: „ It ſeemes, ſaith he, by *Clemens*, that no ſmall part of that „ εὐταξία, or good order required by St *Paul* (whoſe minde he „ might beſt know, as one of his Diſciples,) 1 *Cor.* 14. 40. doth „ conſiſt in the due obſerving of thoſe times and hours limited „ and preſcribed by authority for our praiers and devotions. But I deſire his own words may be look'd upon, *pag.* 52. 53. Well: we have look'd upon them, and at firſt ſight perceive that the *Author* of that *Treatiſe* would have us to find, what indeed is not to be found there. Ἄνθρακας ὁ θησαυρός. So that certainly himſelfe either read this whole paſſage with a great deal of oſcitancy and heedleſneſs; and ſo underſtood not *Clement*'s drift therein; or elſe, which is far a worſe ſhame, he hath dealt *malâ fide*, and ſtands guilty by the *Cornelian Law* as a *falſary*, in urging a teſtimony (which is as bad as forging one,) that witneſſeth no ſuch thing, as he takes upon him to prove; namely, that the antient *Chriſtians* had any ſet houres or times appointed for Public Praiers. In a word, this is the manner of *Clement*'s reaſoning: As under the Law God *ordered that Oblations, and other duties of his Worſhip* ſhould be performed at *determined ſeaſons, ſet times, and houres*, as alſo in the *due place appointed*, and by *ſuch as were ordained* therunto, according as God had cõmanded; So likewiſe ſhould every one of them who were now under the Goſpel, give *thanks unto God with a good conſcience*, and [f] *not exceeding the preſcribed rule of their miniſtry, do thoſe things* [ὅσα ὁ δεσπότης ἐπέλευσεν] *that the Lord ordered them to do*; and that with the ſame cheerfulneſs, and diligence, as the *Jewes* performed their Obſervances, and ſervices, under the Law. For it is plain to any attentive Reader that by [καιρὸς τεταγμένος, & ὡρισμένοις καιροῖς καὶ ὥραις] he meanes onely the obſervation of times and ſeaſons according

XXVII. *The uſe of daily publick prayers.* printed 1641. p. 5.

f μὴ παρεκβαίνων τὸ ὡρισμένον τῆς λειτουργίας ἀνῶτα κανόνα, &c.

to

[g] John 4.23. to *Jewish* Ordinances: The [g] *true worshippers of God in Spirit and Truth*, being now no more confined [h] *to observe dayes, and* [h] Gal.4. 10, 9. *months, and times, and years*, (being part of *those* [h] *weak and beggarly rudiments of the* Law,) then we are, God be thanked, in re- [i] John 4. 20. spect of place, bound to go on Pilgrimage to *Jerusalem*; [i]sometime notwithstanding the onely seat of his publique *Worship*.

XXVIII. *But the* Lay-man *is bound to the observation of Lay-ordinances.*] CLEMENT, in the words next going before, doth set down the degrees of the *Jewish Hierarchy*, consisting of the *High-Priest*, the *Priests*, and the *Levits*; calling all the rest *Laics*, or *Laymen*, as we now term them: that is, more obscure, and less noble. That heer he onely means and mentions the Orders of the *Jewish* Church, is most plain and evident: for those of the *Christian* he names not till anon in what follows, where you shall hear of them. By how much the more I wonder, that a man of that great learning and gravity, should with such assurance and confidence urge this place to confute the [k] *weak suggestions*, ignorance, and *Cavils* of *Vedelius*, and others, (as he [k] Episcopacy by Divine Right, part. 2. § 11. p. 75. 76. pleases to speak) denying, that in *Ignatius*'s time (somewhat after *Clement*) any *distinction in the Church, as of the Clergy and Laity, to be on foot*: as he doth likewise understand the sentence, save one, next afore this, [ὑ τοῖς ἱερεῦσιν, &c. *So the* Priests *have their own place, or office, assigned them*:] of Christian *Priests*, or *Presbyters*. For *Priest* and *Presbyter* are the same with him. And to back this Authority alleged out of *Clement*, (none at all in effect to his purpose,) he brings as bad a one, or worse, out of *Ignatius* his Epistle to the Church of *Smyrna*: *Let the Lay-men be subject to the Deacons*; and so forth: (and so forsooth they shall have a fine time of it.) 'Tis true indeed, that, in those six more genuine Epistles of his, there is [l] twice mention of *Laymen*. [λαϊκοί.] But there are infinite interpolations, and additions, which have by bad hands been intermixed there, and interlaced in the current of time; and this mentioning of *Laics* is one of those patches which have been sow'd to the old garment, as appears by comparing the later *Greec* copies with the antient *Latin Translation* out of the yet not corrupted Copies in *Greec*, or at least not with that boldnesse and liberty, as they have been since, to the unspeakable wrong, as well of antiquity, as posterity.

[l] Ad Smyrn. & Magnesianos.

And

And this being obſerved, will, with the Readers good leave and patience, give me occaſion to doe *Ignatius* a piece of right, for which indeed he is eſpecially beholding to that true Biſhop Dr *Uſher*, whoſe learning it were an offence to praiſe or admire, his piety being ſuch, and the holineſs of his converſation. There is a paſſage in one of his Epiſtles, at which * very learned men have taken great offence, and very deſervedly. It is that to the Church of *Smyrna*, where we find in the Greec edition: Τίμα, φησὶν, υἱὲ τὸν Θεὸν, καὶ βασιλέα· ἐγὼ δὲ φημὶ, τίμα μὲν τὸν Θεὸν, ὡς αἴτιον τῶν ὅλων καὶ κύριον· δεύτερον δέ, ὡς ἀρχιερέα. καὶ μετὰ τοῦτον, τιμᾶν χρὴ καὶ βασιλέα. [m] *My ſon*, ſaith he, *honour God and the King: But, I ſay; Honour God indeed as the Author and Lord of all: and the Biſhop, as the High-Prieſt: and after him we ought to honour the King.* This they ſay, and truly, doth in plain terms *contradict the Spirit of God in Salomon*: From which preſumptuous gain-ſaying to excuſe *Ignatius*, we may take notice that this is but an adulterate piece, and foiſted in of late, which for very ſhame the greateſt friends of *Epiſcopacie* forbear to urge in their behalfe, and it is utterly wanting in that antient *Latin Interpreter* of theſe Epiſtles, never publiſht, till within theſe two years by that moſt reverent and godly *Primate*.

* Guil. Perkins *in Probl.* Jo. Milton, &c.

[m] Prov. 24. 21.

But to return to theſe *Laics*. Of the two witneſſes we ſee urg'd, to prove a diſtinction between them and the *Clergy*, in the firſt age of the Church; one of them ſaies nothing to it; the other is ſpurious, and ſuppoſititious. That the word *(Laic)* might indeed be in ſome uſe in the moſt primitive times, we may grant, becauſe we find it heer; Yet then was it but as one of thoſe words, which the *Grammarians* call [n] μονήρεις λέξεις. and to this day it hath not gotten any room in our common *Lexicons*. Neither hear we any more of it after this, (except in *Aculo* the *Jewes* Gr. who tranſlates the * *Shew-bread* λαϊκοὺς ἄρτους, as *Theodoret* witneſſeth,) till *Tertullian*'s time, and the *Compiler* of thoſe *Canons* and *Conſtitutions*, which they call *Apoſtolicall*: both who undoubtedly had it from hence, (but applied it otherwiſe,) as they had the buſineſſe of the *Phenix* likewiſe, before mentioned, and other things alſo. So in like manner was [o] καθολικὸς a known word to the world in the Apoſtles time; yet not ſo applyed by the *Primitives*, that we can any where read of, as it was by

[n] *Quæ ſensim tantùm ab aliquo auctore uſurpatæ ſunt*, v. Euſtath ad γ. Ix.

* 1 Sam. 21. 6.

[o] Dionys. Halicarn. Plin. hiſt. li. 2. c. 17.

by the Church in after Ages, when she called, not onely her self, but the Epistles also of *James*, *Peter*, *John*, and *Jude*, Catholique. But the word it self being no more rife at that time then it was, the thing then assuredly could not be in any very common use, or practice. Now in *Clement* himself, where it is onely to be found in that age, λαϊκοὶ signifies no more *Christian Lay-peeple*, then in *Quintilian*, (who liv'd when *Clement*) p *præcepta* καθολικὰ signifies the *Catholic commands of the Church*. For indeed how could it? that difference in persons (as we may well *conjecture*, and not be laugh'd at for our weakness,) being not yet observed: And we know that names are not altogether of as antient birth as things themselves are. I said but *conjecture*: But *Salmasius* q, ὁ θαυμάσιος, will tell you aloud and peremptorily, that there was no distinction at all; that the *Presbyters*, or Clergy, as we call them, and *Laymen*, were all one. For the Christian *Presbytery* * being derived from the *Jewish*, they were no more separated from the peeple by any priestly holiness, then the *Presbyters* among the Jewes were; who indeed had nothing of the Priest about them, save by accident, which might distinguish them from the *Laity*. * * * * * * * * * * *

p Instit. li. 2. cap. 13.

q *Olim omnes Presbyteri erant Laici*. De Pres. & Ep. ca. 5. p. 396. 398. &c.

* Vid. Clariss. Selden. Com. in Eutych. n. 9.

It appeares then, by what hath been said, that, although after ages did admit of this distinction of *Laïty* and *Clergy* in the Church, yet no such difference is to be proved out of *Clement*, or *Ignatius*, as hath been pretended and urg'd, but indeed too peremptorily, not to say any more.

XXIX. *After an exact view taken thereof.*] Gr. μωμοσκοπηθέν. The Verb signifies to examine what blemishes there were, or what was perished, in the sacrifice, as Mr *Yong* hath taught us out of *Philo*, the other *Clement*, and *Chrysostome*. In *Polycarpus*, who had it from this *Clement*, it was corrupted, till my L. of *Armagh* restored it. This I finde in *Lucian*'s language, πρότερον ἐξετάξειν τὴν θυσίαν εἰ ἐντελὴς εἴη. First to search and examine the sacrifice whether it were perfect and entire, or no. It is ill rendred therefore in the *Lexicon*'s, *reprehensoris animo considerare, vel observare*. And let me by the way mend a place in the learned Latin-Greec *Glossary* printed by *Harry Stephans*. *Aruspex*, βωμοσκόπος. read μωμοσκόπος. The antient β was very like μ, onely it wanted the tail, fashioned thus μ, and that in some printed books, as in

Calli-

Callimachus by *Frobenius* for example, and divers others. So the mistake was easie: Or if not so,[u] βωμὸς seemed to the *Calligraphi*, or Transcribers, to have neerest relation in their judgement to the *Priest*, and so took it for the former part of the composition of this word, rather then μῶμος. The emendation is justified by *Donat.*[x] the Grammarian: *Haruspex ab harugâ nominatur: nam haruga dicitur hostia, ab harâ in quâ concluditur & servatur.* And *Velius Longus* almost in the same manner, but that I think the one may be mended by the other. *Arispex ab ariugâ, quæ esset hostia.* Which is confirmed by *Dionys.* of *Halicarnassus* y. ἱεροσκόπον ῥωμαῖοι Ἀρούσπικα προσαγορεύουσιν. because he did σκοπεῖν τὸ ἱερεῖον, take a view of the sacrifice, that it were not defective. *Gloss. Haruspex*, ἱεροσκόπος, θύτης. This was call'd by the Romans, z *Victimarum probatio.* Hence we read * *hostiæ probatæ*, and *exta probata.* Tertull. Apologetico: † *Ut mirer cum hostiæ probentur penes vos à vitiosissimis sacerdotibus.*

u *Altar.*

x In Ter. Phorm. Act. 4. sc. *Geta.*

y Antiq. Rom. lib. 2.

z Plin. l. 8. c. 45.

* Cic. 2. in Rull.

† Tibul. lib. 3.

XXX.

To be Bishops *and* Deacons.] As to express the *gravity* of those Governours, which they had constituted over the Christian Churches, the Apostles called them πρεσβυτέρους, *Elders*, borrowing the name from the 70. in the Old Testament. So likewise to signifie their *office*, *Clement* heer intimates in the following words, that they stiled them, Ἐπισκόπους, *Bishops*, taking also the denomination from the same LXX. *Interpreters*, *Esai.* 60. 17. where we read out of the Ebrew, *I will also make thy* Officers a *peace, and thine exactors righteousnesse.* But the Vulgar: *Ponam* visitationem *tuam pacem*, &c. Now *visitatio* is ἐπισκοπή. *Clement* in this very Ep. ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τοῦ Χριστοῦ. *In the* visitation *of the Kingdome of Christ.* That in *Clement*, *Bishop* and *Presbyter* signifie the same Order, is most manifest to any attentive Reader: and it may be gathered from this very place: to spare others more evident for it till anon. For if by *Bishops* heer *Clement* did not mean *Presbyters*, it may be inferr'd very well, that *Presbyters* were not instituted by the Apostles in their preaching up and down, and constituting Churches and officers, κατὰ πόλεις, *in severall Cities* and Countries, as he tels us: For why else are they omitted by him, whose business it is heer to set them down, and that as exactly, as he had done a little before the *Jewish* Hierarchy? But it is more manifest by what followes. For *Clement*

a *Præfectos.* Tremel.

ment reaſons thus: To turn out them, who have unblamably and in holineſs performed the office of their *Epiſcopacy* [ἐπισκοπῆς] is no ſmall ſin; But ye, *Corinthians*, have turn'd out your Preſbyters, (ſo he cals them they had turn'd out,) *Ergo.* For to ſay that [b] *belike they ejected their Biſhop, and Preſbyters* too, were to ſay that which were not, and *Clement* never intended.

[b] *Epiſc. by divine Right.* part. 2 § 10. p. 60.

XXXI. *That ſtrife and contention would ariſe about the name of* Epiſcopacy.] *I think the time is now*, ſaith [c] Sr *Edward Deering*, urging this place. And yet he will not allow Bp *Hall*, though *Clement* tels us that Biſhops were conſtituted by the Apoſtles, both in the foregoing, and following words, to prove from thence his *Epiſcopacy by Divine Right*. Now whether by the *name of Epiſcopacy* in this place we mean the bare *Title* onely, or elſe the *power* reſiding in the perſon and office of a *Biſhop*; as we underſtand ὄνομα Θεσίων, and *Romanum nomen*; the learned Knight I think did not amiſſe in taking theſe words by way of a prophecy: For Epiſcopacy, as we take it at this day, ſome will tell you hath had ſhrewd girding at it many ages * ago, (and that not by *Aërius* onely,) before either *Martin-mar-Prelate* was born, or this preſent Parliament was ſummon'd. [d] *Auſtin* himſelf tels us that it was but *vocabulum honoris, quod Eccleſiæ uſus obtinuit.* And in antient times, which is moſt to be wondred at, it was not the ſilly ſtate, and train, ſuch as it was, of ſome *Biſhops*, which was ſo much excepted againſt, and expoſed to cenſure, as their very *want* and *poverty*. *Chryſoſtome* got envy by it, when, but to eaſe his aged and impotent limbs, he rode up and down the ſtreets upon a poor *Aſs*, as often as his occaſions call'd him abroad in that great * City: Himſelf will tell you what the peeple ſaid of him; *Whoh!* ſay they, *he hath ſervants to attend him* [e], *and rides about upon an Aſs: why is he placed above us?* Now that you may underſtand his retinue was not great, no more then for his neceſſary uſes, himſelf again in [f] another place, makes going into publique aſſemblies with a multitude of followers, and to ride on *Horſ-back*, two pieces of State by no meanes to be tolerated in a Biſhop. And ſuch was the poverty of the *Britiſh* Biſhops in the fourth Age, that being called by *Conſtantius* to the Councel of * *Ariminum*, they had not wherewithall to carry themſelves over ſea, much leſs to keep them;

[c] *Collect. of Speeches.* p. 76.

* Perantiqua, & celeberrima quæſtio de Ordine Hieratico. *Selden.*

[d] In Epiſt. ubi ſe cum Hieron. confert.

* *Conſtantinople.*

[e] Homil. 1. in Titum.

[f] Homil. 9. ad Philip.

* *Rimini*, hodiè, ut Leander, & alii.

them; but were fain to be maintained out of the Emperours Exchequer; Which though *Sulpitius Severus* [g] highly commend in them, yet he that gave him the relation, did it *quasi obtrectans*, to their disgrace, and upbraiding them with their need and exigency. How they were provided for at the Councell upon the Emperours cost, I cannot tell: But it seems at home their allowance was not much better then those *Irish* Bishops, which was no more then three milch Cowes, and in case any of them became dry, the Parishioners supplyed them again; as their own relation was to *Adam* of *Breme* in *Germany*; whom they took in their way from *Italy* homeward. I may fit both with that excellent character of those poor countrey-bishops of *Italy* in *Ammianus Marcellinus* [h], an Hethen Historian: *Quos tenuitas edendi potandiq; parcissimè, vilitas etiam indumentorum, & supercilia humum spectantia, perpetuo Numini verisq; ejus cultoribus ut puros commendabant & verecundos.* Not but that then there were swaggering Bishops, and far unlike these; for in the same place he tels us, that the competition and contention about the Papacy between *Damasus* and *Ursicinus* was so violent, that the carcases of 137. men slain in the quarrell were drawn out of one [i] Church, and *Viventius* the Lieutenant to the Emperour was forc't to make his retreit into the suburbs, till the rage of the peeple, and their strife was ended. And the impartiall *Historian* makes the reason and grounds of these contentions to be their immoderate wealth, ease, and honour, after they were thus settled; being then enricht with the gifts and presents of great *Ladies*, they rode in Coaches through the streets, they were choicely suited in their apparell, their diet dainty, in so much that their feasts outwent the ordinary provision at Kings Tables. And that *Marcellinus* doth them no wrong heerin, the studious Reader may see by the *Constitution* [k] of *Valent. Valens*, and *Gratian*, directed to the same *Damasus*, forbidding all *Ecclesiasticall* persons, or such as belonged to them, to visit widows houses, &c. to receive any thing from such kind of weemen either by donation, or Legacy. If they did, that it should be forfeited to the *Exchequer*, &c. And *Damasus* was fain, though full sore against his will, to give order for publishing of it in all the Churches of *Rome*. But ἅλις δρυός. enough of this.

[g] Hist. sacræ, lib. 2.

[h] Lib. 27.

[i] Basilicâ Sicinini.

[k] L. 20. C. Theod. de *Episc. Eccl. & Clericis.*

Now the contention about the name, or power, of *Episcopacy*, was never so great, but the *acceptions* of the word before the Apostles time were as various. [l] *Eustathius* tels us that it was sometimes taken for κατάσκοπος, [m] *a spy*, or *scout*. Elsewhere in *Homer* I finde it for a *protector*, or *defender*; and in this sense *Hector* is call'd by his wife [n] *Episcopus Trojæ*; The defender of the *Trojans*, their wives, and children. It was an *office*, or *Magistracy* rather, among the *Athenians*, of which *Suidas*, and [o] *Aristophanes* Scholiast, besides [p] *Postel*, or rather *Possardus*; but especially see *Meursius* in his *Attic* Antiquities. *Cicero* tels us that *Pompey* would have him to be, [q] *quem tota* Campana, *& maritima ora habeat* ἐπίσκοπον, *ad quem delectus, & summa negotii referatur*; by which words you see what power he had. And in the *Pandects Arcadius* calls them *Episcopos* [r], *qui præsunt pani, & cæteris venalibus rebus quæ Civitatum populis ad quotidianum victum usui sunt*; which is just as much as *Clarks of the Market*.

[l] In Ἰλ. κ.
[m] τὸ στελλόμενον εἰς πολεμίους.
[n] Ἰλ. ω.
[o] εἰς Ὄρνιθας.
[p] De Rep. Athen. ca. 35. v. Guid. Pancirol. de Magistr. Municipal. c. 13.
[q] Ad Attic. l. 7. Epist. 10.
[r] F. de muner. & honor. l. fin. § *item*.

XXXII. *The forenamed officers.*] Gr. τοὺς προειρημένους. That is, *Bishops*, and *Deacons*. The Apostles appointed *Overseërs* and *Ministers* unto them that should beleeve, as well in the *Churches* of *Rome* and *Corinth*, as elsewhere. Where, by the way, take notice, that *Peter*'s parts, and authority, in that businesse, were no more then any ones else beside: for *Clement* speaks generally οἱ Ἀπόστολοι, and Ἀπόστολοι ἡμῶν, *The Apostles*, and *Our Apostles*. Secondly, we may gather from *Clement*, that not onely the Apostles themselves, but [s] *others also taken notice of for their prudence*, did constitute Bishops, and Deacons; but it was with the generall consent and agreement of the whole Church; [συνευδοκησάσης τῆς ἐκκλησίας πάσης,] otherwise, they were not thought lawfully called, or chosen to their office; and so might not challenge any subjection, or respect, from the peeple.

[s] ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν.

Now in defining what *kind* of *Bishops* these were, which the Apostles constituted; and in assigning every first Bishop his particular *place*, or *seat*, I conceive Antiquity did not a little mistake; not to say they dealt too peremptorily and presumptuously therein. That I may not be thought to take too much upon me in so high, and seemingly arrogant a censure; I shall, as-well for the Readers satisfaction, as for mine owne excuse and defence, alledge

alledge a very notable place out of *Eusebius*, esteemed generally the *Father* and fountain of *Church History*, who directly acknowledgeth it a thing of great difficulty, to set down who were left by the Apostles the Bishops of severall Churches, confessing all the light he had heerin to come from the *Acts of the Apostles*, and *Paul*'s *Epistles*. The place is *Eccl. Hist. lib.* III. *cap.* IV. whither the Reader may have his recourse at pleasure. Now for us to make our boasts of *Antiquity*, and to ground our discourse, in the point we have in hand, upon the testimony and traditions of the antients, when as *Eusebius* himself, one so antient, and that made such diligent search and enquiry into this business, freely confesseth, that all the certainty of his knowledge thereabout was from meere Scripture, is a thing in my conceit of extreme lightness and vanity. Not to adde heer, what I formerly took notice of, how great a flaw and breach there is in the history of the first times of the Church next the *Acts*, which indeed did set the invention of after ages on work to write a *Supplement* in place of those true *Records*, which most likely perished, at what time the flame of persecution devoured the *Christians* themselves not more, then their particular *Acta*, and *Memorials*.

For the future gave them moreover in command.] The Gr. καὶ μεταξὺ ἐπινομὴν δεδώκασιν. I translated it as you see, having then in my mind what *Plato*'s ἐπινομίς signified; and being now in hast, I let it passe so. Perhaps upon advice with some to advertise me better, I shall alter it. Mr *Yong* had turned it; *ac descriptas deinceps ministrorum officiorumq́ vices reliquerunt*, reading by conjecture ἐπονομὴν, for ἐπινομὴν in the *Copy*. Dr *Usher*: *Eumq́ ordinem deinceps præscripserunt*. Salmasius: *Et interim etiam præceptum dederunt*. Dr Hall: *and gave thereupon a designed order or list of Offices*; coming neerest Mr *Yong*. Dr *Turner* of *Merton* Colledge would have it read ἐπιμονὴν, t *ut continuatio Episcopatus ab Apostolis stabilita significetur*; and this reading is confirmed for him by a place in *Nazianzen*: † ἃ γὰρ ὁ Κύριος διὰ τῶν Ἀποστόλων τετύπωκε ταῦτα καλὰ καὶ βέβαια μένει· speaking of the Apostles constituting of Bishops. It is in his Epistle to *Dracontius*, who had forsaken his Episcopall function: So that *Graham*, late B. of *Orkney*, was not the first that voluntarily took upon him *such*

XXXIII.

t Vide Dn. Armachan. de *Ignat.* script. ca. 18. p. 137.

† *what the Lord hath ; ordained by his Apostles, those things remain good and firm.*

ſuch a Penance, as is averred. Mr *Bois* of *Ely* had a thought it might be read ἐπιλογιῶ, by which *choice*, or *Election* is underſtood. We ſee with what diſagreement this ſhort ſentence is interpreted. It remains therefore onely that we cry out with the Poët,—πάτερες πάτερ ἐλεύσατο! And yet let me further obſerve for the more curious Readers ſake, that this very word ἐπινομή hath occaſioned little leſſe trouble in one of *Conſtantinus Porphyrogenneta* the Emperours *Conſtitutions*, where it is read ſcarce with any good ſence: ἐπινομὴ γενομένη ἀποδόσεως, εἰ μὴ πρὸς πενήτας, &c. as *Leunclavius* ſet it forth, and tranſlates it, *Quum reſtitutio fit in poſſeſſionem, ſi quidem in cauſſâ pauperum*, &c. But the learned French Lawyer *Carolus Labbæus* in a later edition thereof, which I now uſe, mends it thus out of his written book: ἐπὶ νομῇ ἢ γενομένης ἀποδόσεως. rendring it *Poſſeſſione autem in ſolutum datâ*, or, *In poſſeſſione facta ſolutione.*

XXXIV. —*their Epiſcopacy. Bleſſed are thoſe Elders.*—] The Gr. τῆς ἐπισκοπῆς. Μακάριοι οἱ πρεσβύτεροι. &c. Which the Author of *Epiſcopacy by Divine Right* tranſlates: —*theſe offices of Epiſcopacy. And withall, bleſſed are thoſe Presbyters.* You ſee what he drives at by adding *de ſuo* this *Nota* μιλαβελικὴ, [*And withall,*] wanting in the Originall.

XXXV. *In the very beginning of his Goſpel.*] He meanes *Paul*'s 1 to the *Corinthians*. *Paul* himſelf *Rom.*2.16. *according to my Goſpel*, that is, my κήρυγμα, or the doctrine which I preached, as *Chryſoſtome* interprets him: Not that *Paul* is to be thought ever to have written the hiſtory of Chriſts οἰκονομία, or converſation in the fleſh. *Ex his*, u ſaith the accurate *Heinſius*, *ſimilibuſq; locis profluxiſſe videtur, ut antiqui* εὐαγγέλιον *nomine ſcripta Apoſtoli citarent*; alleging this place of *Clement*: And he adds moreover, from the word going before, [ἐν ἀρχῇ, *in the beginning*,] *Ex hoc ſuſpicari fortè quis poſſit, primam ordine, quæ prior nunc eſt ad* Corinthios, *tunc habitam.* Mr *Yong* likewiſe brings a place out of x *Gregory Nyſſen*, where he citing this ſentence out of the Epiſtles of *John*; y *The whole world lyeth in wickedneſs*; beſtows likewiſe upon them the Title of εὐαγγέλιον, *The Goſpel. Clement* refers you to 1 *Cor.*1.12. *Every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas.* By occaſion of which words I might heer take upon me to make a defence for *Jerom*, whoſe words, urging this

u Exercit. ſac. lib.6. ad dict. ad *Rom.*I.

x Contra Apollinar.

y 1 Joh.5.19.

this place of St *Paul*, ſome do force to ſuch an interpretation, as if by it he would prove, that ever ſince the time that theſe words were caſt out by the *Corinthians*, the equality among *Presbyters* ceaſed, and that thereupon one was placed as a *Biſhop*, or Overſeër, above the reſt. But this matter is [z] already *ab aliis occupata*. And although *Jerom* had written ſo; (which he doth not, as will appear to any one that ſhall diligently examine his words,) yet this Epiſtle written by *Clement* to the *Corinthians*, neer about XL. yeers after that of *Paul*'s unto them, evidently ſhews that the ſame *Idea* and form of government remained ſtill among them. Not to tell you, which I have done before, that *Jerom* was very well acquainted with this Epiſtle, as who took the pains to tranſlate it into *Latin*: and ſo the leſs likely to think or publiſh any ſuch thing, finding ſo great proof and inſtance to the contrary, as in the reading heerof he needs muſt have done.

[z] v. Salm. contra Petar. de Epiſc. cap. 4.

For your ſiding was with Apoſtles.] *Obſervabis hîc*, it is the learned *Salmaſius* his obſervation, Cepham *in Epiſtola ad* Corinthios *de* Petro *Apoſtolo* Clementem *intellexiſſe, cùm quidam interpretum de quodam alio Cepha acceperint.* Sure thoſe *Interpreters* he meanes were ſuch, as did not like to ſee *Peter* rankt after *Apollos*, or *Paul* himſelf, ſo much it ſtood againſt his pretended *Primacy*. And yet the Antients talk of another *Cephas*, that ſhould be one of the Seventy *Diſciples*, of whom *Clem. Alex.* in [a] *Euſeb.* and the counterfeit *Dorotheus*. But for ſatisfaction hear *Jerom* [b], who tels us, *Alterius neſcio cujus* Cephæ *neſcire nos nomen, niſi ejus qui & in Evangelio, & in aliis Pauli Epiſtolis, & in hac quoque ipſa modò Cephas, modò Petrus inſcribitur.* Now that which *Clement* tels the *Corinthians* heer, is this; That, whereas in the former *ſchiſms* and *factions* they followed and adhered to ſuch as were either *Apoſtles* themſelves, or elſe *one* that had extraordinary teſtimony from them, they now had for the ringleaders of their ſedition a few perſons of far inferiour quality; and therefore their offence was the greater, and themſelves left the more inexcuſable.

XXXVI.

[a] Eccl. hiſt. lib. 1. ca. 12 3.

[b] In Epiſt. ad Gal. cap. 2.

Seeing then there are many Gates.] This *pericope*, or paſſage, is tranſcribed, as you find it heer, by *Clemens Alexandrinus, Stromat. lib.* 4.

XXXVII.

Say

XXXVIII. *Say one be faithfull*, &c.] So likewiſe is this cited by the ſame *Clement*, in the ſame book, and alſo in the VI. but with ſomewhat more difference in the reading.

XXXIX. *Who is able to expreſs the bond and tye of Gods love?*] This ſentence we finde tranſlated in *Jerom*, who makes uſe of it in his *Comment.* on the IV. Chap. to the *Epheſ.* *Cujus rei*, ſaith he, & Clemens *ad* Corinthios *teſtis eſt, ſcribens*; Vinculum charitatis Dei quis poterit enarrare?

XL. *I will depart, Ile go my wayes, whitherſoever*, &c.] *Epiphanius* [c], writing againſt the *Carpocratians* hereſie, mentions theſe words of *Clement's*, but with ſome difference: and beſides, he applyes them to another occaſion and purpoſe, then to what *Clement* uſes them heer. For telling you that *Clement* received impoſition of hands from *Peter*, yet refuſed the Biſhoprick of Rome, untill ſuch time as *Linus* and *Cletus* were dead, he adds this reaſon; for he ſaies, ſaith he, in one of his Epiſtles, Ἀναχωρῶ, ἀπειμι &c. *I depart, I go my wayes*; *onely let the people of God have reſt and quietneſs.* Which words *Clement* heer preſcribes to be us'd by the *Corinthians*, in caſe troubles or contention did ariſe in that Church through any of their means: "Is any one bravely ſpi- "rited among you? *&c.* let him ſay, If through my means this "ſedition, or contention, or theſe ſchiſms proceed, I wil depart. &c. *Chryſoſtome* hath a paſſage, (for which, if for any, he richly deſerved the title of *Golden-mouth* beſtowed on him by antiquity,) which while he pen'd; Mr *Yong* conceives he had his eye upon this of *Clement*: His words are; εἰ μὲν ἔν τινι ὑμῶν, [d] &c. *If you conceive or ſuſpect theſe things of us, we are ready to depart, and to deliver up our power to whomſoever ye pleaſe: onely let the Church be at unity within it ſelf.* A rare temper! and not to be found among the men of this Age. Now becauſe *Clement*, in what immediately follows, doth commend the earneſt endeavours and undertakings of *Hethen* men for the conſervation of the peace and quiet of thoſe *States* they liv'd in, I will parallel this place of *Chryſoſtoms* with one aſcribed to the moſt eloquent of the race of *Romulus*; as he was eſteemed of all the *Chriſtians*: *Utilius duxi, quamvis fortunam unus experiri, quàm univerſo populo* Romano *civilis eſſem diſſenſionis cauſſa.* [e]

[c] Lib. 1. Hæreſ. 27.

[d] Homil. 11. ad Epheſ.

[e] Declam. in Salluſt. *Ciceroni* tributa.

XLI. *Many Kings and Governours*, &c.] He meanes ſuch as *Codrus*, and

and *Lycurgus*, among the *Grecians*; *Genucius Cippus*, and *M. Curtius*, among the *Romans*; with others, in both Hiſtories, endowed with the like brave and gallant ſpirits for the Public, not ſo generally taken notice of. Next after he bringeth in *Judith*, who hazarded her own life to ſave the City wherein ſhe dwelt; an *Apocryphall* ſtory among the *Jewes*. That *Clement* thought it ſo, his placing it after mention of *Hethen* examples, though he inſtance in no particular, may ſerve for an argument. For there is ſcarce any *Greec* or *Latine* Hiſtorian of better note, that is not to be preferr'd, in matter of truth, before it, the *Maccabees*, or any other hiſtoricall piece in that συῦχϴ, or collection of writers. Now if enough hath not been already ſaid, in what goes before, for defence of *Clement* in this behalf, Num. XXIV. let the ſtudious Reader take notice, that not onely *Peter* and *Jude* cite the Apocryphall writings of *Enoch*, and the latter the book alſo *De dimiſſione Moſis*, or of his *Death*; (though indeed, as the admired *Joſ. Scaliger* hath well obſerved, thoſe *Fragments* we now have of *Enoch* are more corrupt by later additions and interpolations of the *Jews*, then they were formerly in the Apoſtles times;) But *Paul* himſelf likewiſe hath made uſe of divers places in his Epiſtles, taken out of other *Apocrypha* of the *Jews*, as hath been obſerved by the Fathers of the Gr. Church. In the I. to the *Corinthians* out of the *Apocrypha* of *Elias*; in that to the *Galatians*, out of the *Apocrypha* of *Moſes*; in that to the *Epheſians*, out of the *Apocrypha* of *Jeremy*. Not that it follows from hence, that the Apoſtle approved of all he found written in theſe books, any more then he approved the ſeverall love-toyes, and amorous paſſages, in *Menanders* Comedies; an *Iambic* ſentence out of whom notwithſtanding he borroweth, as you heard before. See the incomparable [f] *Heinſius* upon [l] *Pet.* 3. 19. [f] Exercit. ſacrar. lib. 18. cap. 2.

In time of a raging peſtilence, upon anſwer received from the Oracle.] I do not more readily remember any example of this kind, which I could think CLEMENT might intend to, then that of *Oedipus*. I conceived at firſt our Author might have had this out of ſome Gr. *Tragedy* of him. Examining *Sophocles* his *Oedipus* ἐπὶ Κολωνῷ, as moſt likely, I received not ſo much ſatisfaction in my ſearch, as in the excellent Latin *Oedipus*, which XLII.

my learned good friend Mr *Farnaby* adjudges to *L. An. Seneca*, the very *Siren* of better Philoſophy, againſt the judgement of *Heinſius*, from whom yet in other things it is not his cuſtome to diſſent. In that Tragedy conceive the *Thebans* afflicted, and onely not conſumed, with a grievous peſtilence. The *Oracle* conſulted, returns *Anſwer:*

Mitia Cadmeis *remeabunt ſidera* Thebis,
Si profugus Dircen Hſmenida *liqueris* hoſpes, &c.

meaning *Oedipus*; who being acquainted therewith, to ſtop the current of this deſtructive evil, whereof his inceſt had been the cauſe, he ſtrait ſets forward to a voluntary exile, and is brought in beſpeaking his languiſhing *Citizens* with this ſad *farewell*, yet ſuch as did bid good cheer and health to them after his departure:

ε Act. 5. ſc. Bene.

ε *Quicunq; feſſi corpore, & morbo graves,*
Semianima trahitis corpora; en, fugio, exeo:
Relevate colla; mitior cœli ſtatus
Poſt terga ſequitur. quiſquis exilem jacens
Animam retentat, vividos hauſtus levis
Concipiat. Ite, ferte depoſitis opem.
Mortifera mecum vitia terris extrabo.

This example ſuits juſt with *Clement*'s purpoſe, but that you'l ſay the ſtory is meerly poëticall. Let it be ſo: yet thoſe words of *Oedipus* —— *fugio, exeo:* remember me again of *Clement*'s Ἀναχωρῶ, ἄπειμι. i. *I will depart, I'le go my wayes.*

XLIII. *Become ſubject to your Elders.*] Beſides what hath been obſerved before; *Clement* tels the *Corinthians*, that for one or two factious perſons ſake, their Church had rais'd a ſedition againſt their *Presbyters:* He tels them in another place, that it ſhould be the onely and earneſt reſolution of every noble, mercifull, and charitable Chriſtian among them, forgetting and forſaking their own private aimes and intereſts whatſoever, to indeavour the *Peace* and *quiet* of *Chriſts flock* and peeple, and of the *Presbyters* placed over them. And in this place he adviſeth thoſe that had begun theſe troubles, and whoſe the ground-work was of this ſedition, to repent, and by changing the pride of their tongue into the humility of heart, to become *ſubject* and *obedient* to their

μετὰ τῆς καθηκούσης πρεσβυτέρων.

ὑποτάγητε τοῖς πρεσβυτέροις.

their *Presbyters.* And read I say the whole Epistle over, and tell me then, whether solitary *Episcopacy* hath any ground therein, or any practice thereof can be proved from thence; or that the Church, either of *Rome*, or *Corinth*, were governed any otherwise, at that time when it was written, (at least so far as may be made to appear from any plain passage thereof,) then by Presbyters: which notwithstanding hath been pretended more then once; and among others, as our Brethren of the Church of *Scotland* can bear witness, by one, who was sometime ἀκροτάτου βαθμοῦ among us, with a great deal more confidence, then successe.

Now what remaines there, but that the peeple of God, taking serious notice unto whom they owe obedience and subjection under *Christ*, in those things that belong to God, should with all readinesse and cheerfulnesse undergo and perform the same. And withall, having the *Charter* of their liberties and priviledges restored unto them again, as it were *postliminiò*, and so evidently asserted in respect of their particular prerogatives in the *election* (as it is in all reason and equity a thing indeed most fitting) of those Ministers and Officers, to whom they are to become subject; it becomes them to be very wary and prudent, and exceeding circumspect, that they neither admit any, or submit themselves unto such, who have yet remaining upon their souls that ἀνδραποδώδη τρίχα, that servil *capillitium*, as *Socrates* expression is in *Plato* of some Magistrates made choice of at *Athens*. That they do not I say place such in eminence above them, and as it were at the *Helm*, who, if a right examination were taken of their life and qualities, would scarce be thought fitting to have a place assigned them at the very *sink*, or *pump*. They should providently bethink themselves what parts, what endowments, what conversation, what knowledge, what singleness of soule, what command of affections is required to such an employment, to so weighty an undertaking; it being indeed,

συνευδοκησάσης τῆς ἐκκλησίας πάσης. *Clem.*

πολλῶν χαλινῶν ἔργον οἰάκωνθ' ἅμα,

a *business*, which, if any other under Heaven, challengeth exact *managing* and *steerage*.

But if, through want of care and foresight herein, they chance to prove remiss, or, which is worse, shall be ready to receive (without questioning them,) any whatever they be, that shall affect dominion over them and their consciences, they will therein but sin against their own souls, in betraying and giving up that *Christian* * liberty of theirs, which cost so dear, to the insolency and mercilesse tyranny of no better then meer *idiots*; who as they are themselves altogether ἀμύητοι, so would they debar others of those meanes, which lead to the knowledge of heavenly *mysteries*; and not so only, but like the *Pharisees* in the Gospel, *shut up the Kingdome of Heaven against men*; *neither going in themselves, nor suffring them that are entring to go in.*

* 1 Cor. 7. 23.

Matth. 23. 13.

XLIIII. * * * * * * *.] Concerning this *lacuna*, or *hiatus*, see Mr *Yong* in the end of his *Notes*. I could think a small parcell of that which is swallowed up, and lost therein by the injury of time, might be recovered out of *Basil* the *Great* h: Ἀλλὰ καὶ ὁ Κλήμης ἀρχαϊκώτερος — *But also the more antient* Clemens *saith*; (to distinguish him from *Clem.* of *Alexandria*:) The words he cites out of him are these: Ζῇ ὁ Θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς, καὶ τὸ πνεῦμα τὸ ἅγιον. i. *God liveth, and the Lord Jesus Christ, and that Holy Spirit.* It is not to be thought that *Basil* would cite this out of any suspected writing of *Clement*'s; and we know that none, which now go under his name, were accounted genuine by the antients, except onely this *Epistle* we have in our hands. So likewise once I thought, that *Clement*'s urging the autority of *Sibylla* for *the judgement of the wicked by fire* in the end of the world, might have been a portion of this breach, or of what we heer see lost; for which he is alleged by the Author i (commonly *Justin Martyr*,) of the *Questions ad Orthodoxos*, ὃν τῇ πρὸς Κορινθ. ὀπιστολῇ, *in his Epist. to the Corinthians.* But the learned Dr *Usher* k would have this passage taken out of *Clem.* II. Epist. unto them, which antiquity generally abjudicated from him; and the rather, because those l *Sibyllin* verses to this purpose are since *Clement*'s time, and written by the *Christians*; and so could not be made use of by him; though indeed Hethen men, *Ovid*, *Seneca*, and others before him beleeved the worlds finall conflagration. Neither is it likely that *Justin Martyr*, being of that

h De Sp. S. ad Amphiloch. cap. 29.

i Resp. ad Quæst. 74.

k Dissert. de Clem. & Ignat. script. cap. 10. p. 65.

l Extant apud Lactan. l. de Ira Dei, c. 23. vide Casaub. Exerc. contra Baron. de Sibyllinis.

that ſtanding, and extraordinary learning, ſhould ſuffer his belief to be abuſed with forgeries. Such impoſtures cozened and deluded after times; and in his, onely began to breed. So that I may uſe the citing of this paſſage out of *Clement*, as an additionall argument to thoſe many others, to prove this writing to be none of *Juſtins*; notwithſtanding that Dr *Homes* [m], a religious and learned Gentleman, troubles himſelf ſo much to aſſert and vindicate it to be his genuine work; which yet he will never perſwade the learned world of men to beleeve. *Hierom's* Latin Tranſlation, could it be but found, would clear all.

[m] Animadver. againſt M. *Tombs* Infant-Bapt. cap. 13. p. 110. 111.

God the Beholder and Deſcryer *of all things*.] Gr. παντεπόπτης. A word onely to be found heer, and in *Polycarpus* his Epiſtle; who had it hence. The *Holy Spirit* is call'd by *Nazianz.* παντεπίσκοπον. XLV.

Our High-Prieſt, and Ruler.] The learned and induſtrious Critique *Photius*, Patriarch of CP. me thinks is too *Criticall* in his cenſure of *Clement* for theſe expreſſions. The third thing that he takes exceptions againſt in this Epiſtle, is, that *Clement* calling our Lord Jeſus Chriſt *Our High-Prieſt and Ruler*, he doth not withall beſtow loftier titles upon him, and more beſeeming his Majeſty, ἐπὶ τὰς ὑπερτέρας καὶ ὑπαλόγους ἀρχὰς καὶ δυνάμεις φωνάς. Certainly his mentioning of Chriſt in ſeverall places is in very honorable terms; ſuch as theſe; Chriſt Jeſus *our ſaving health*; the *High-Prieſt of our Oblations*; *The Guardian and Succourer of our weakneſs*; *By him we look up to the Higheſt Heavens*, &c. *By him it pleaſed the Lord to give us a taſt of immortall knowledge, who being the brightneſs of his* [n] *Majeſty, is by ſo far greater then the Angels*, &c. *Our Lord Chriſt* Jeſus *the Scepter of the Majeſty of God*, &c. But indeed in the following ſentence *Photius* bites in his words again; ὁ μὲν ἐπὶ ἀπερισκαλύπτου αὐτὸν ἄλλων, ὁ τοῦτο βλασφημεῖ. and yet he doth not, ſaith he, any way openly therein defame the name of Chriſt. Which I pray who could ever imagin that *Clement* would do? XLVI.

[n] ἡ μεγαλωσύνης, which *Ebr.* 1. is τῆς δόξης. ſee *ver.* 3. 4. whence *Clement* hath this, and what follows next.

Claudius, and Ephebus, and Valerius, Biton, and Fortunatus.] By the hands of theſe five perſons the Church of *Rome* conveyed this *Parenetical* Epiſtle, or *Hortatory* to peace and mutuall condeſcenſion, to their Brethren of the Church of *Corinth*. I find nothing recorded of them by the Antients; ſo that had it not been XLVII.

for

for this mention of them, they, together with their memories, might have periſhed in utter oblivion. It hath far'd better with ſeverall Saints of the *New* Teſtament, for whom ingenious Antiquity hath coyned *Biſhoprics*, beſide other fortunes. The memory of them however deſerves reſpect, though but for this onely employment in Gods Church. Three of their names heer are meerly *Roman*. Whether one of them, *Fortunatus*, might be he, whom [o] *Paul* mentions, and by whom, with *Stephanas*, *Achaïcus*, and *Timothy*, his firſt to the *Corinthians* is ſaid to be ſent unto them, I dare not ſay: much leſſe, that it was that *Fortunatus*, whom, in [p] *Joſephus*, *Agrippa* ſends to *Rome* to make complaint to *Caligula* of *Herod* the Tetrarch; The time in neither reſpect will well bear it. *Ephebus*, is a *Grecian* name; as is alſo *Biton*; For we find one *Biton*, a long while before *Clement*'s time, who was βηματιστὴς to *Alexander the Great*, or the *Meaſurer of his journeys* in all his forreign Expeditions, whom [q] *Pliny* miſ-names *Beton*. I have [r] ſeen alſo ſome pieces of one *Biton* among the *Greec* writers of *Mechanics*, or about *Military Engins*, uſually joyned with [ſ] *Athenæus*, an Author of the ſame ſubject, ſtill extant in the armaries of ſome *Libraries*, but as yet unpubliſh't.

[o] 1 Cor. 16. 17.

[p] Antiq. l. 18. cap. 9.

[q] Lib. 6. cap. 17.

[r] MS Gr. in Biblioth. Colleg. Magdal. Oxon.

[ſ] Malè *Athanaſius* dictus Th. Jameſio in *Eclogâ* MSS.

CLEMENT'S II. Ep. is yet remaining in ſome good part of it; but being *rejected* by the antients, as *Euſebius*, and *Jerom* out of him; and accounted *ſuppoſititious*, as *Photius* tels us, I have neglected therefore the Tranſlation of it. Thoſe other writings alſo, which go under his name at this day, are no better thought of by ſuch as are moſt able to judge of things of this kind. No body will wonder that the holy forgery of former times made ſo bold with *Clement*, who doth either already know, or ſhall hear of, not onely ſo many *Apocryphall Goſpels* under ſeverall *Saints* names; of *Paul*'s Epiſtle to the *Laodiceans*; of the [t] *Corinthians* Epiſtle to S[t] *Paul*, and of his III. [t] Epiſtle to the *Corinthians* in anſwer to theirs; of *Seneca*'s and *Paul*'s Epiſtles one to another; (wherewith good S. *Jerom* himſelf was deceived;) But of *Ariſtotle de Pomo*, *Plato de Vacca*, *Ovid de Vetula*, and others; in which writings, there is not onely honorable mention of *Chriſt*, but of the Virgin *Mary* likewiſe.

[t] Extant linguâ Armen. v. D. Armach. in Ignat. Ep. ad Trall. not. 84. & Joan. Gregor. in Obſervat. &c.

The

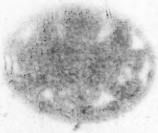
The well meaning Christians of antient times had a pretty conceit in them, that by this fine cozenage they should with more ease win the *Hethen* to embrace their Religion, when they should see the Author, and chief professors of it, well spoken of by such great names as those before mentioned. But good men (as some errour is still incident to all forgery) they usually offended therein against the true account of *Times*, and as fowly, as at this day the *Turks* do in their wild *Chronology*, making S.[u] *George* one of *Alexander* the *Great*'s Commanders, and *Alexander* himself *Salomon*'s Generall; as they do likewise (which to hear, and bear with it, we had need to have aswell pity, as patience,) make *Job* the *Controuler* of his HOUSE.

u Qui est ipsorum *Chederles*. vid. Busbeq. epist. 1.

The End of the Annotations.

To be amended, or altered.

PAge 21. lin. 7. for, *in them*, read, *they*. p. 26. l. 14. for, *of his beauty*. r. *of the beauty thereof*. p. 44. l. penult. lege τεθραυσμένους. p. 45. l. 5. f. *that were*. r. *that they being called were*. p. 49. l. 7. f. *in*, r. *is*. p. 50. l. 19. lege δείξαι. p. 51. l. 27. r. † *Clement*, taking the mark from before the word (*Epistle*) in the next line. l. 28. for, *then with him*, r. *himself then being*. p. 55. l. 32. f. $\overline{\text{CC}}$. r. $\overline{\text{CIↃ}}$. and $\overline{\text{CC}}$. p. 58. l. 20. f. *seemes to have them out of the*. r. *seems to have had in his minde the*. p. 67. l. 14. r. *Jornandes*. p. 72. l. 19. r. *breeding*. p. 73. l. 29. lege ἀγέννητον. ibid. for *Attic*. r. *this Attic*. p. 80. l. 31. lege ἐξετάζειν. p. 81. l. 10. after *hostia*, adde, *And not from* Ara, *as some would have it*. p. 84. l. 11. r. *Campania*. There may chance to be some other mistakes either from the Transcribers pen, or the Workes themselves.

In the Margin.

Preface, pag. 1. read *editas*. p. 17. lege δωδεκασκῆπτρον. p. 48. r. Monarch. p. 52. περιηγήσει. p. 54. ε *De Car*. r. *Cur*. p. 55. for *Pitheus*, r. *Pitseus*. p. 67. r. Οὐϊρούεδρουμ. p. 68. place XXII. after Οδ. α & δ. ibid. f. r. *Cl*. r. *V. Cl*. p. 69. r. *Gazei* ἔκφρασιν. p. 70. r. *Sophene*. p. 86. for, I. r. l. p. 87. for *Petar*. r. *Petav*.